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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXV.

In the following lecture we are first to consider that—"The duty which God requires of man is, obedience to his revealed will."

Hitherto, in our catechism, our attention has been directed to matters of faith; although I have endeavoured, through the whole, to give a *practical* direction and application to all that has been said.

At an early period of these lectures, I made it a point to show you the importance of a right creed in religion; and that the maxim so often heard from the lovers of lax principles, "that it is no matter what a man believes, if his life be good," is a compound of absurdity and falsehood. It would certainly not be worth our while to search laboriously after truth, if, when found, it were of no *practical* utility; no better than falsehood itself, as to its influence on action. The fact is, that in the sight of God, as I have heretofore shown you, *principle* is every thing; and principle refers to the understanding as well as to the heart. It is consequently of infinite importance that our faith, as to the essentials of religion, be right; because this is the foundation and vital spring of duty. It was, therefore, with great propriety, that the authors of our catechism, in forming a summary of religious truth, stated the essential articles of faith, or the things to be believed, before they gave a detail of duties, or things to be done. But as truth is in order to duty, faith in order to practice, it is with great propriety that the authors of our catechism, after having delineated the essential principles of revealed truth, and shown how they are to be embraced and rested upon as the source and fountain of holy action, proceeds to specify the duties which are to be performed.

By *duty*, in the answer before us, we are to understand that which is *due* to God, from his creature man—Not indeed that we can ever *so* render to God his due, in our present fallen and depraved state, that we shall be, in consequence of it, out of debt to our Maker. On the contrary, we shall never perform any duty in a right or acceptable manner, if we expect to make more of it, than an humble expression of gratitude and love. It is of the Lord's mercy that we are not consumed, for the violation and neglect of duty; and even for the imperfection of our best performances. To the mediation and intercession of Christ, we must be indebted for the pardon of sin, for acceptance with God, and for our whole future happiness in the heavenly world.

But it is the deep sense which the believer has of this very truth,—of his infinite obligation for redeeming mercy, which makes him earnestly desirous to obey all God's commandments; that he may hereby express, as I have said, his gratitude to Him whose commandments they are, whose will in all things he esteems to be right, and who, for Christ's sake, both accepts and graciously rewards the obedience which is rendered from a right principle, although attended with many imperfections. Those imperfections, nevertheless, the believer always bewails; he aims at that perfection which in this life he never reaches: he loves the whole law of God, and loves it because it is a perfect law—If he could have a mitigated law, which some vainly talk of, it would only on that very account be the less amiable to him. The law of God was never too strict; had it been so, it would have been unjust, and unworthy of its Author. It was always perfectly holy, just, and good; and of course any mitigation, or change, would abate its excellence, and make it less worthy of the love and estimation of every holy soul. Such a soul must love a perfect law, and while its reliance is wholly on the righteousness of Christ for that obedience which justifies, the law is obeyed out of cordial love to it, as well as from love to Him whose law it is; and of whose mind and will, indeed, it is but the expression, exhibition, and likeness.

The *whole* revealed will of God forms the rule of our duty; and you will observe that all the excellence of our obedience, is derived from its being rendered to a rule which is recognised as the will of God. Without this, what we do can never with propriety be called *obedience:* It may be something that incidentally coincides with the Divine will, but it is a fulfilling of our own will, and not obedience to that of our Maker. To give it the character of *obedience*, it must be done out of a regard to the right and the authority of God, who requires it—Then it will be in us the *acknowledgment* of the Divine right and authority—an act infinitely suitable for such dependant creatures as we are; and which the Creator indispensably demands. Let us carefully remember, then, that we never render any acceptable obedience to God, till we conform to his laws from *a regard to his authority*, as the very ground and reason of our obedience.

I shall dismiss the answer before us, with one other remark, which I think of much importance, and for the introduction of which this seems the proper place:—It is, that God's *revealed* will, and not his *secret* will, is the rule of our obedience. God's secret will is reserved to himself, as the rule of his own procedure; but his revealed will is made known to us as the rule of our faith and conduct. Observe how explicitly this is declared in scripture—"The secret things belong unto the Lord our God; but the things which are revealed, belong unto us and to our children for ever, that we may do all the words of this law." Remember this, my young friends—Never inquire after the secret will of God. It is a presumptuous and wicked trespass on his prerogative—Never attempt, therefore, to be wise above what is written. Go just as far as God's revealed will will carry you, and there stop. What he has not revealed leave with himself. Take the information, and obey the commands which he has plainly given, and the issue will certainly be happy. But if you seek to explore his inscrutable counsels, or to go farther than his word conducts you, be assured of endless doubt and perplexity, and unhappiness—You will offend your God, and torment yourselves—To give one example—Never seek to know whether you, or any one else, is chosen to eternal

life, in any other way than by seeking the favour of God through Jesus Christ. To seek the favour of God through Christ, is your revealed, commanded duty: but who belong to the number of the elect, is hidden from us in the secret will of God. Those who embrace the Saviour may indeed know *by that act*, that they are chosen in him; but to seek to know it in any other way, is a trespass on God's prerogative.

We now proceed to the next answer of our catechism, which is—"The rule which God at first revealed to man for his obedience, was the moral law."

The laws of God are usually distinguished into *natural* and *positive;* a distinction which I have heretofore explained, and shall at present add but little. The law of God *natural*, or *the law of nature*, is—"that necessary, unalterable rule of right and wrong, which is founded in the infinitely holy and just nature of God, and to an obedience to which, men, as reasonable and moral beings, cannot, from their very nature, but be indispensably bound."

By the *positive* laws of God, we mean "such institutions as depend only on the sovereign will and pleasure of God; and which he might not have enjoined, and yet his nature have remained the same." Such was the command given to Adam not to eat the forbidden fruit; for we can easily conceive that some other test of obedience might have been given, and which, if it had been given, would have been equally binding: And all the ceremonial precepts, under the ancient Mosaick dispensation, were certainly of this description; for they have long since been actually abrogated by Christ, the lawgiver of the church; although they were as binding on the Jews, till abrogated, as any other of the divine laws.

The dictates of the law of nature were "at first," or originally, written fairly (so to speak) by the finger of God, on the heart or mind of man, at his creation. This is certainly what is chiefly intended when it is said, that he was made in "the image of God." He knew his duty fully, and he was perfectly disposed and able to perform it. By the fall, man has become totally averse to that obedience which he owes to God. Yet the fall and original depravity notwithstanding, he still retains a moral nature. He has a natural conscience; he has an innate sense of right and wrong in human conduct; and some general principles of the law of nature are still found in the whole of our race. The apostle to the Romans is explicit in declaring this—"The Gentiles (says he) which have not the law (that is the revealed moral law) do by nature the things contained in the law; these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts, the meanwhile, accusing or else excusing, one another."

There is some difference between the law of nature, and what is called the moral law, as contained in the decalogue. The same duties which are contained in the law of nature, are prescribed also in the written moral law; yet in the moral law there are some things of a positive kind—The law of nature, for example, teaches that God is to be worshipped; but it required a positive precept, to render binding the setting apart of the seventh day specially for the performance of that worship. And this I think will explain sufficiently a point which has been a good deal agitated by some theological writers, namely, whether the giving of the law at Mount Sinai, was, in reality, any thing more than a republication of the law of nature. It certainly contained all the great principles of the law of nature, but it also

clearly contained something more. Besides, it was not published as a covenant of works, which was the true design of the law of nature when it was given to Adam. The moral law then, as given at Sinai, recognised the principles of the law of nature; but withal made some additions of a positive kind; and gave the whole with a totally different view;—not as a covenant of works to believers, but only as a rule of life, by which they are to walk—while they rely on a Mediator for that perfect and meritorious obedience which they can never render.

I have just said that the moral law is to be viewed as the rule of our obedience. I add that it must also be viewed as the *reason* of our obedience. This, which I have already intimated, I must now a little press on your attention. Remember then, that we must not only do what is commanded in the law, and avoid what is forbidden; but we must also do good for this very reason, *that God requires it;* and avoid evil *because he forbids it.* Hear his own words—"I am the Lord your God, *therefore* (i. e. because I am the Lord your God) ye shall keep my statutes and judgments."

I now remark, that all the requisitions of the moral law are *immutably* binding on man, unless he have an express dispensation in regard to positive precepts, from the lawgiver, God himself. With respect to the Deity, those precepts which do not flow absolutely and immediately from his nature, may, in certain particular cases, be altered or changed, by his own express appointment; but in no possible case, can they be altered, changed, or abrogated by man, without this appointment. For a father deliberately to take away the life of an unoffending child, is a most flagrant violation of a moral law, which no man, nor body of men on earth, can ever change or abrogate. Yet in the case of Abraham, when he was commanded to offer up his son Isaac, there was an appearance of abrogating it, on the part of God, the lawgiver. God has an indisputable right to take away the life of any man, in any circumstances—He is doing it daily—He has also a right to make use of any instrument for the purpose, which he may choose: and to make proof of the unreserved obedience of Abraham, he called him to act as his instrument in this instance. Abraham knew this, and he obeyed—He knew, as I have said, that God had a perfect right to take away at his pleasure any human life, and to make use of any instrument he might choose for the purpose. Abraham was also perfectly satisfied that he was called to act *instrumentally* on this occasion; and that however inscrutable to him the whole proceeding might be, and actually was, the attributes of God afforded an unquestionable assurance that the design was just, and wise, and good. Perfectly assured of this, and well knowing that the lawgiver had a right to dispense with his own law, Abraham's consent to take away the life of his only and well beloved son, was so far from being a consent to an act of murder, that it was in the most eminent degree an act of faith, piety, and obedience to God; and it is accordingly, and uniformly, represented as such in holy scripture. Isaac indeed was not actually sacrificed; but the principles I have explained show that Abraham acted on warrantable grounds, while he expected, as he certainly did expect, to offer up his son, in whom his own hopes and the promises of God had centered.

Let me now remind you that the moral law is a *perfect* rule of life and manners—so perfect that it admits neither of addition nor diminution. "The law of the Lord is perfect," says the Psalmist. It was never the design of our Saviour, either to supply any defects of the law, or to correct any mistakes in

it. He acted the part of an *interpreter* and *defender* of the moral law, but he did, in no respect, assume the character of a *new lawgiver*. He explained and vindicated it from the corrupt glosses and perversions of the Scribes and Pharisees, but he made no alterations, additions or abatements. On one occasion, indeed, he said, "a new commandment I give unto you, that ye love one another." But where this is said, the context clearly shows, that our Lord himself considered this commandment as new, in no other sense than as being enforced by a new motive; namely, his own example of unparalleled love to us —For it is immediately added— "As I have loved you, that ye also love one another." Christ himself explicitly declared, "I came not to destroy the law, but to fulfil it."

As righteousness and life cannot, since the fall, be obtained by our personal obedience to the moral law, it is proper to show, distinctly, what is its legitimate use to mankind at present. It is, my children, of the highest use both to believers and to unbelievers; to those who have savingly embraced the Redeemer, and to those who have not. To believers it is manifestly of the highest use; for although they are not under it as a covenant of works, by which they are to be justified, yet, as I have repeatedly stated, and can scarcely too much inculcate, they are fully under it as a rule of duty; and they account it their happiness and privilege to be so. Nor is this all—It is of the utmost use to excite them to cultivate and express their gratitude to Christ Jesus for fulfilling this law;—fulfilling it as a covenant, and in their behalf. Thus they are taught by it their infinite obligations to the Redeemer, and made to cleave to him as their all in all.

The moral law is also of the highest use to those who are yet in their sins. It is of use to discover to them their utter impotence, and inability to obtain justification and salvation by any obedience which they can render to it; and thus it is a schoolmaster to bring them to Christ, that they may be justified by faith. The law requires spotless purity of nature, and perfect, personal and perpetual obedience; and to these not one of the human race can pretend. The law therefore *shuts them up* to see their absolute need of Christ, who has done for sinners what they could never do for themselves. "Christ is the end of the law for righteousness to every one that believeth."

I close the lecture with entreating you, my dear youth, to meditate closely and seriously on the thought last suggested. You must answer to God for your obedience to his holy and faultless law. You cannot plead your own obedience. However amiable your exterior, still, before the heart searching and rein trying God you are guilty and polluted sinners. If not blinded by your sins, you will admit that such is the melancholy fact. The law therefore condemns you; and it will eternally condemn you, unless by faith you become interested in that perfect righteousness of the Redeemer, on account of which God can be just, and yet the justifier of the penitent and believing sinner. Hasten your flight then to "the Lamb of God who taketh away the sins of the world." *Hasten*, I say— for if the arrest of death overtake you unreconciled to God by Jesus Christ, there will remain no more sacrifice for sin—You will be undone for ever. But if vitally united to the Saviour, the law of God, completely satisfied by him, will have no demand on you; and with him you will live and reign for ever, in the mansions of eternal bliss. Amen.

AN INTERESTING LETTER.

The following "*Letter from a young woman belonging to the Canton de Vaud to her cousin,*" is translated from the Archives du Christianisme. In the publication of this letter, the object of the editor of the Archives was, to inform his readers what sort of people they are who are fined, imprisoned, and banished, by those who are invested with civil and ecclesiastical authority in the Canton de Vaud. In the translation and republication of the letter, we have several things in view.

1. We wish our readers to see that Unitarianism, notwithstanding its high pretensions to tolerance and liberality, is, when invested with power, as little averse to persecution as any other system or sect whatever. It is undeniable that the influence of Unitarian principles is the real cause of the grievous persecutions, now inflicted on those who hold the genuine doctrines of the protestant reformation in Switzerland. The Cantons of Geneva and de Vaud—the latter separated from the former only by the Lake of Geneva—are the focal points, both of Unitarianism and persecution. Such is the rage against those who hold, and teach, and practice, what was held, and taught, and practised, by Calvin and Beza, that the opprobious name of *Momiers* is applied to them, even in publick acts. Of this French term, *Mummers* is the translation given in the English journals. It is an appellation intended to denote that those to whom it is applied are *religious jugglers;* or persons who play before the world *a hypocritical farce of extraordinary piety.*

2. We wish our readers to be taught the value of religious freedom; of which a due estimate is not made, in consequence of its being so long and so fully enjoyed by the inhabitants of our happy country. Like the air we breathe and the food we eat, the worth of religious freedom is little thought of, because we have never experienced the want of it.

3. We desire to show to the readers of our pages what genuine Calvinism is, when carried out into practice. We often hear now-a-days of the "horrible dogmas of Calvin." Here is a disciple of Calvinism as taught by Calvin himself; and we should be glad to see the evidence of as much genuine piety, in any one of those who denounce him and his doctrines.

4. Our main design in this publication is to gratify, edify, excite, and perhaps we should add *reprove,* professing Christians. This letter certainly exhibits an elevation of piety, too seldom witnessed among Christians at present; and yet it seems to us, that it is the very piety which characterized the apostles and primitive believers—a piety which, in the unwavering confidence of "better things to come," disregarded all the sufferings which the world could inflict, and filled its possessor with holy joy, in the midst of stripes, and bonds, and imprisonments, by drawing down a portion of heaven to earth.

The editor of the Archives guaranties the authenticity of this letter, and says that in giving a copy of it, he has not changed a single word.

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Letter from a Young Lady in the Pays de Vaud to her Cousin, respecting the state of Religion in that country.

October 16*th*, 1825.

So long a period had elapsed since I received any communication from you, my dear cousin, that I had almost come to the conclusion you had abandoned the idea of ever writing to me again. But your last letter, which reached me a few weeks ago, has undeceived me on this point, and inspired me with delight from the pleasing tidings it contains respecting yourself and your family. It has given me happiness to know, above all things, that the Lord has enabled you, through grace, to persevere in the way which leads to eternal life. For this life is but a passage

to a blessed eternity, if we confide in the word of God, and if we possess in our hearts that genuine faith which can alone save our souls from the everlasting perdition which we have all merited. Since "the wages of sin is death;" and according to the scriptures we have all been born in sin, and our "heart is deceitful above all things, and desperately wicked" —since we are thus by nature under condemnation, ought we not to bless God without ceasing, and with our whole heart, that of his infinite goodness He has made known to us the only way of salvation which has ever been communicated to sinful man? Yes, his goodness has been so unbounded towards us, as to give his son for us—"the brightness of his own glory, and the express image of his person," even him "by whom and for whom all things were created." He cheerfully left the mansions of glory to sojourn in this vale of wretchedness, to die for the salvation of his people. Oh let us bless him, therefore, and let us pray without ceasing that he would "change our stony hearts and give us hearts of flesh," that we may be enabled to love him, and to appreciate the value of all his benefits. Let us bless him above all, because his salvation is a gratuitous gift; for if it had been necessary that we should have gained it by merit, alas! we should have had cause forever to despair, from discovering in our hearts so much coldness, hardness, and wretchedness. But "the righteousness of God is unto all and upon all them that believe," and we are saved "freely by his grace through the redemption that is in Christ Jesus." Now as salvation is the inheritance of all who possess genuine faith, we ought to examine diligently whether we have that faith which is saving; for as this is the one thing needful, it is of the highest importance for us to know how the matter stands with ourselves; because death may in a moment take us by surprise; and what would become of us, if we should find the door shut against us, as it was against those foolish virgins, spoken of in the parable, who nevertheless, in the eyes of men, appeared to be waiting for the bridegroom. Nothing visible distinguished them from the others. They, like the wise virgins, had lamps, but they had no oil; that is to say, they had not the spirit of God dwelling in them. They were like those persons of whom the apostle speaks, who have a form of godliness, but deny its spirit and its power. (2 Tim. iii. 5.)

I trust, my dear cousin, that neither you nor I shall ever be in such a predicament. I hope the Lord has given both of us true faith, which consists in having the assurance that Jesus, having borne all our sins, has delivered us from them forever. For since their punishment has been visited upon him, they stand no longer against us. It is a finished transaction. Since he has thrown our transgressions into the bottom of the sea, he designs them to be no more remembered against us. And in place of them, he has given us his own righteousness, that we may appear before God "holy, without spot, and blameless." If we believe on Jesus Christ as our Saviour, we ought to believe that he finished the work of our salvation, when he was nailed to the accursed tree; when "he was made a curse for us, that we might be made the righteousness of God in him."

At the period when I first began to address you in this form, I had no experience of what saving faith is. The new birth, of which our Saviour told Nicodemus, had not yet begun its operations within me. I meditated, it is true, upon my salvation, for I regarded it as a thing necessary to be attained: but I wished to be saved, partly by my own works, and partly by the blood of Christ Jesus. I believed, then, what many still believe, that Jesus bestows salvation upon certain conditions; and that so long as we have not fulfilled these conditions, it is not in our power to believe that we shall be saved. Now, as I was utterly unable by my own exertions to observe all the requirements of the gospel, I was frequently in a state of deep affliction. My soul was filled with the bitterest anguish, and I earnestly desired to meet some person who might be able to inform me whether I possessed true saving faith. At length, about two years ago, our gracious God heard my prayers, and brought me into the company of one of his faithful servants, who showed me, that so long as I had not the assurance of my salvation through the blood of Christ Jesus, I possessed not that faith. At the same time, he pointed out from the word of God what I ought to believe; directing my attention particularly to the 2d chapter of Ephesians, where it is said, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." The words "ye are saved," struck me forcibly. I remarked that it was not said "ye *shall* be saved," but "ye *are* saved;" and after examining carefully the different passages which state this fact, God graciously opened my heart, as he had formerly done that of Lydia, so that I might believe all the truths contained in his blessed word.

From that moment, all my doubts were at an end; and I was so transported with the assurance that my eternal salvation

was secured, that I was unceasingly exclaiming, "It is no longer an illusion; it is an assured truth, since the word of God vouches for the fact." From that period, the things of this world appeared to me under a new aspect. I now understood the meaning of the new birth spoken of in the 3d chapter of John's Gospel; for the world which I had formerly loved, now appeared to me but as filth, in comparison of the excellence of the knowledge of Christ Jesus my Lord. I was now desirous to live only for him: and this shall be the end of all my desires, although I may have to war against the flesh and its lusts, which carry on a continual conflict in this body of sin. But I have confidence of success in this conflict, knowing that we "shall be more than conquerors, through him that loved us."

My dear cousin, do you complain that I have spoken too circumstantially or minutely of what I have experienced. It is my friendship and love for you which render me solicitous to know if you possess true and living faith—and therefore I have given you the above details, that you may examine the state of your spiritual interests, and see whether you are not endeavouring to discover in yourself some portion of *desert*, to stand as an equivalent for a portion of your salvation. Consider, I beseech you, that any thing you could give in exchange, you already owe as a debt, and that nothing will remove you farther from the favour of God, than the cherishing of such an idea. We are bound assuredly to the performance of good works; not, however, because we can purchase heaven by them, but because, inasmuch as we have been the subjects of saving grace, we are under obligations "to glorify God with our bodies and our spirits which are his." If we are the children of God, we ought to act as "the fellow citizens of the saints," and not as "the servants of sin." Wherefore let us "watch and pray at all times," according to the command which the Saviour has left us. Let us, above all, strive to live in habitual fellowship with him; for he himself has said, "*without me, ye can do nothing.*" If, therefore, we wish to become fruitful, we must dwell in him, "as the branch abides in the vine." It is from him alone we derive all our strength. It is in his word alone that we can find all necessary counsel and direction; for it is "a light to our feet, and a lamp to our path." It alone contains all the nourishment which our souls require; and the more we draw from that pure source, from that rich mine, the more inexhaustible shall we find its treasures.

I have observed with pain, my dear cousin, that you have appeared to prefer books of human authority and origin, (the very best of which are interlarded with many imperfections and errors,) to the pure fountain of the word of God. I have perused a portion of those which you pointed out to me; but I have discovered that, while they turn us aside from the simplicity which is in Christ Jesus, they involve us in reasonings which are altogether unavailing to salvation, and expose us to errors on some essential points of faith. Wherefore, my dear cousin, I beg you to employ your leisure time in reading the word of life. It is a hammer which breaketh the hardest stones. It is a two-edged sword which divides the joints and the marrow. It will carry you farther on in your spiritual journey, than thousands of thousands of volumes written by men. But I hope you know that we ought to read in a praying frame of mind, that God would give us his holy Spirit to enable us to comprehend what we read. Let us pray, then, before we begin to read, while we are reading, and after we have read. This is the grand instrument to give us understanding; for if the Spirit of God apply it not to our hearts, we may read for years, without any quickening effects upon our souls. You will then find that the more you read God's word, the more pleasure you will have in it; and you will look upon the time as lost which you spent in perusing other books.

I regret much you are so far from me. I shall have much pleasure in writing to you frequently, respecting these high and interesting matters; but I should have still more in discoursing with you face to face. But seeing that is impossible, I hold you bound to take advantage of every opportunity to write to me, and to inform me, without restraint, of any objections you may have to my counsel or advice. Tell me of the state of your own soul—whether you enjoy perfect peace, and have attained the assurance of salvation.

I hope you will train up your daughters in the knowledge of the truth. I dislike much the idea of teaching them fabulous tales. Cannot you make them learn psalms and hymns? My nephews have been taught from the age of six, passages from the word of God. It is of such great importance to train a child, from its very entrance into life, to a knowledge of its God, that I trust you will devote all your attention to that point. If you are not able to carry out that duty yourself, you should entrust it to some person of whose piety you are well assured. I wish you may commit the charge only to some true Christian. I would with much pleasure undertake it myself, if you had been nearer to me, and my other engagements would admit of it. But I hope the Lord

will enable you to find some suitable person.

You have doubtless been informed of the death of your aunt. I trust she was fully prepared for a happy translation into the eternal world. God had given her grace to understand the truth; and when I last saw her, she appeared to be seeking salvation in Jesus alone. But death-bed conversions are hard matters, where disease and pain distract and absorb the thoughts.

It is a considerable time since I saw your sister. When she was here during the summer, she seemed to have made up her mind not to go to see you; and I could not press her to leave the people she is with, who appear to be extremely attached to her.

All our family are well—thanks to the Lord who hath crowned us with so many blessings. He condescended to try us for a season, to draw us the nearer to himself. These trials have been blessed to every individual of us, to whom God has given the grace of conversion; so that all of us, both brothers and sisters, are now walking in the same course, united by the same bonds of peace in Jesus our Lord. The Almighty, moreover, has vouchsafed us the honour of rendering our habitation the place of meeting for awakened converts, whom he has brought out of darkness into his marvellous light. We are closely united in the work of building up one another, by the reading of the word of God, and by the celebration of his praises. We are therefore abundantly happy, as you may judge from what I have told you. We prefer the reproach which the service of the Saviour brings upon us, to all the riches and the honours of Egypt. We have farther cause to bless the Lord, because his kingdom is advancing in our country, in spite of all the hostility of Satan, and the persecutions which he stirs up against the servants of God. There has been a wonderful awakening among us—on all sides conversions have taken place. Here it is clearly to be seen that "the Spirit of God bloweth where it listeth," although no one hears the sound thereof. It is by its *effects* that it is known, and God has given to his faithful servants boldness of speech, and wonders have been wrought by their instrumentality.

My dear mother, who by the blessing of God still enjoys good health, and my sisters, desire me to send you their love—give the assurance of my friendship to all the members of your family. Tell your sisters from me, to set instantly to work about the salvation of their immortal souls. They are liable every moment to be summoned to appear before God, who will prove a rigorous judge, if they are not reconciled to him through the blood of Jesus. But if peace has been secured with him, tell them how comfortable the hour of death will prove to them, since it will only be the commencement of that everlasting happiness which Jesus purchased by his death for all the elect. Let them, therefore, make sure of the one thing needful, which they may do without neglecting either their children or any of the affairs of their family.

That God the Father may long continue to bless you with all temporal and spiritual blessings in Christ Jesus, and that you may grow in knowledge and grace, is the earnest prayer of

Your affectionate cousin,

———.

The editor of the Archives connects this letter with the following remarks:—

"We shall add but very few reflections on the letter which we have transcribed. Its eloquence supersedes the necessity of pointing out all the consequences deducible from it. Here then is a class of people for whom prisons are prepared, and who are regarded as of too dangerous a character to be allowed to remain in their native country. After suffering persecutions under a thousand forms, they are compelled to seek an asylum in a foreign land—men of whom it may be said, as the apostle said of the early Christians—they 'had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment; they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented;' and, nevertheless, he with good reason adds—'Of whom the world was not worthy.'

There is one circumstance, which we cannot pass over in silence, and it is this—the above letter is addressed to a woman who was lately a cook maid, and who is now an upper servant in the house of one of our friends—and of course the letter writer must be of the same class of society—and yet what a letter! What simplicity! What perspicuity! What nobleness of sen-

timent! It shows more forcibly than any reasoning we could employ, the power of the gospel, when it has taken possession of the heart —how, while it works savingly upon the soul, it enlarges and ennobles all the faculties of the mind. May God, in his merciful dispensations towards mankind, multiply the numbers of such believers among all nations. It signifies nothing how much they may be maltreated, or accounted as the refuse and offscourings of the earth. Their faith exalts them far above their persecutors, not only as Christians, but also as intellectual beings.

To the Editor of the Christian Advocate.

The following lines were written by the late lamented Dr. Isaac C. Snowden. They are handed to you for insertion, if you think proper, in your excellent miscellany.

Let conquering millions shout acclaim,
And rend the skies with Cesar's name;
Far different themes my thoughts divide,
I'd rather hear how Christ hath died!

The starry worlds that gleam on high
May fill the astronomick eye;
But 'twill be my superior pride
To learn how Christ the Saviour died.

To trace the wildering schemes that blind
In doubt accurst, the sceptick mind,
Were worse than vain—my heart would chide,—
I'd sooner learn how Christ hath died.

To know minutest atoms' laws
May gain the chemick sage applause;
Praise though I lose, and men deride,
'Tis nought, if Christ for me hath died!

Botanick nature blooms around,
In every flower is wisdom found;
'Tis well if these my search has tried,
But oh! I'd learn how Christ hath died!

Yes, though I knew what wonders lie,
In earth, in ocean, air and sky,
All, all, in blank oblivion hide,
If Christ for me has never died.

What though 'tis mine, th' endearing art
That heals disease, and soothes the heart;
'Twere vain to me, if I'm denied
The healing power of Him that died.

Oh for a faith of firmest wing,
From clouds of dreary doubt to spring,
And join their choral strain that cried
On earth for us a Saviour died!

Roll on, O Time, thy lingering years,
Ye Hopes burst forth, and fly ye Fears;
Thou world, far, far beneath me glide,
Joy "breaks, shines, triumphs"—Christ hath died.

Miscellaneous.

ON THE EFFICACY OF THE "FAITH OF THE GOSPEL" IN THE PREVENTION AND CURE OF DISEASES.

(*Continued from page* 411.)

4. The use of means to recover health and to preserve life, accords with divine revelation. King Hezekiah was told by the prophet Isaiah to apply a plaster of figs to his boil, and that he should recover: I have no doubt, that had the king not applied the remedy prescribed, he would, as the consequence of disobedience, have died, notwithstanding fifteen years were in promise added to his life. Naaman, the Syrian, "went away in a rage," when he was told by Elisha the prophet, to wash in the river Jordan, and he should be healed of his leprosy. His leprosy was as lasting as his folly, and doubtless would have continued so; but when he afterwards returned and used the prescribed remedy, he was healed. He who spake and acted as never man spake, not only made an ointment wherewith he anointed the eyes of the man born blind, but sent him to wash in the pool of Siloam. He obeyed the Saviour, used the means prescribed, and returned seeing. It appears, therefore, that it is our unquestionable duty, diligently and perseveringly, to use

the means for the preservation of life, and the restoration of health.

5. The influence of the faith described, tends to prevent curable diseases from becoming incurable. We will take dyspepsia or indigestion, for an example. In this disease despondency, low spirits, and the continual dread of some great impending imaginary evil, are some of the symptoms which most harass the patient. These symptoms are, in the first place, caused by the original disease, and undoubtedly, by operating, they aggravate the disease; and thus, by acting and reacting, they aggravate each other, till oftentimes they render the patient's situation most deplorable, and cause the dyspepsia (which is a functional disease of the stomach) to end in an organick or structural disease of the stomach, liver, lungs, &c., which is absolutely incurable. Hence it is obvious that any remedy which can equalize the excitement of the mind and body, and promote cheerfulness and equanimity of temper, will greatly tend to prevent the disease from assuming its worst form, and will essentially contribute to the recovery of the patient. Now the faith of the gospel, in proportion to its lively exercise in the soul, will remove despondency, and the dread of some great impending imaginary evil; will promote habitual cheerfulness and equanimity of mind and body, and thereby materially aid in the recovery of the patient. If the consolations of religion are unable to support us under adverse dispensations of Providence, I know not where we are to look for support. If the consideration that we by Divine grace are to become joint heirs with Christ in glory; that the *saints* will *survive* the death of death, and the destruction of the grave, and of the world; that they are members of the glorious head, Christ Jesus, and shall reign with him forever in glory—if these considerations cannot promote habitual cheerfulness, resignation, and contentment in our situation, whatever it may be, I know of nothing that can produce such an effect. All worldly pursuits and enjoyments are confessedly, even by those who are in possession of the most of them, evanescent and unsatisfying in their nature. Christians often lose much by fixing their views and desires too low, and by looking at the dark side of their prospects. If we are truly the children of God, the thought ought at all times to afford us unspeakable consolation,—"Whom the Lord loveth he chasteneth." Let our afflictions be ever so great, we ought to recollect that they are all sent in much mercy and loving kindness, and do not contain the *least* admixture of the *wrath* of God in them—that he will support and sustain us under them, and that we shall one day cheerfully acknowledge that "He has done all things well," and has led us by "a way which we knew not," to the heavenly mansions.

6. The genuine faith of the gospel tends to support, and facilitate recovery, even under severe surgical operations.

(1). In the month of January, 1823, I was present when the operation for strangulated scrotal hernia was performed, on a man aged 70 years. From causes which it is unnecessary here to state, and over which the surgeon could have no control, the operation was very tedious and painful. After it was over, and when we were going home, the principal surgeon observed—"Well, the operation has been performed; but what will it signify, for the old man will die." I instantly replied—"I beg your pardon, doctor: the operation has been well performed, and it will avail every thing, for the old gentleman will recover."—I was thus confident, because during the operation I had with great pleasure remarked, that the mind of the patient was wonderfully supported by the promises

of God—by the faith of the gospel: that he was resigned to the will of the Almighty, and was in a very comfortable frame of mind; and hence I concluded, that the state of his mind would greatly tend to equalize the excitement of his system, and thereby prevent the inflammation, and consequent mortification, from which death was anticipated. The event proved my mode of reasoning right. Notwithstanding appearances were for some time unfavourable, the worthy patient recovered, and is now living in the seventy-fourth year of his age.

(2). About seven years ago, I extirpated a cancerous tumour from the axilla and breast of a very timid lady, who has since told me, that had it not been for the comfort and support of the gospel which she then experienced, she could not have even thought of the operation with any degree of composure; but that this enabled her to submit to it—She recovered, and is now in good health.

7. The influence of the genuine faith of the gospel prolongs life; makes patients comfortable and cheerful under incurable diseases; and gives all necessary support and comfort, even in the all-trying hour of death. Many facts might be adduced in support of this position—A few shall suffice.

(1). A very worthy lady laboured two years under consumption, with a severe and general rheumatism of her whole system, which wholly deprived her of the use of any of her limbs. She was, during this time, unable to stand, walk, or use her feet, even in the least degree. She was also unable to feed herself, or to raise her hand to her head; and these symptoms were accompanied with severe and continued pain. About ten months previous to her death, the disease affected the muscles of her jaws, so as materially to retard mastication. One morning when her sister was going to give her her breakfast, in consequence of the extremely painful rigidity of her jaws, she was unable to open her mouth at all to receive the food. On seeing this, her sister burst into tears, exclaiming—"Do you think, my dear, that your jaws will close altogether, and that you will consequently starve." She replied with the calmness and composure of a Christian—"Well, if that is the way that God is to be glorified by me, why should I repine, or murmur—My dear sister, do not fret: God's will be done: my only wish is, that God be glorified in me, and by me, in whatever way he sees best: and all I want is, patience, resignation, and humble submission to his will: for I know that the righteous Judge of all the earth will do right."*

Thus, instead of requiring comfort from her friends, she comforted them; and during her long and severe illness, instead of wearying them, she, by her Christian patience and faith, during this trying period, was a blessing to them. While I was walking at this lady's funeral, a physician who had occasionally attended in consultation with me, and who was a reputed infidel, remarked to me, that "this was the best woman he had ever known; and that if all professing Christians lived and acted as she did, he would believe there was a reality in religion." Thus, like Samson of old, she did more good by her patience and Christian resignation under her afflictions, than the majority of professing Christians do during their whole lives; and perhaps more than she herself had done during her previous life: for as she justly observed, she hoped this was the way in which God would be glorified by her—"Their rock is not as our rock, our enemies themselves being judges."

(2). Two years ago, I was called to consult in the case of a lady aged

* I was present during this very interesting and affecting scene.

then 73 years, who was afflicted with a cancer in her breast, and we were to decide on the propriety of removing it by a surgical operation. On mature deliberation it was decided to be best not to perform an operation; but that all that could properly be done was to palliate the symptoms, and make her situation as comfortable as possible—and I was authorized to communicate this to her. She listened to me with great composure, and told me that this was what she had expected to hear; and that she was resigned to the will of the Most High. This lady still lives, a striking example of the efficacy of the faith of the gospel, in protracting life, and mitigating the pains of an incurable disease: and though her bodily sufferings are very great, yet the calmness and composure of her mind, her confidence in God, and the exercise of all the Christian graces, render her situation, on the whole, very comfortable.

(3). Ten years ago I was consulted by a lady, then in the 85th year of her age, who was afflicted with a cancer in her breast. I advised a palliative method of treatment. And notwithstanding this person has been reduced from affluence to extreme poverty, has suffered almost every earthly privation, and has had for some time past but a scanty support from the overseers of the poor; yet her religious consolations and support have been so very great, as very unexpectedly to protract her life many years, and make her comparatively comfortable through the whole of this long scene of suffering. She is still living, in the 95th year of her age; but her death is now shortly expected.

(4). In February last, I was consulted by a lady, aged 66 years, who was labouring under an incurable disease (cancerous stricture of the rectum), and was requested by her to state candidly my views of the nature of her case. I plainly told her, that she was labouring under a disease which was in its nature incurable, and that all a physician could do, was to make her situation as easy as possible by palliatives. She heard me with attention and composure, thanked me for my candour, and still lives in great bodily pain indeed, but wonderfully consoled and supported by religion. The other day she said —"she was humbly waiting on God, was resigned and willing to die when he pleased, and willing also to remain in the furnace of affliction as long as he should see best to continue her in it: that she had no will of her own, but submitted all to God, who would do with her what was right."

The persons whose cases have now been narrated, have not only been cheerful and contented under their severe and long continued suffering, but instead of being burdensome to their friends, they have been all that is the reverse. As it is our duty at all times to cultivate and cherish a cheerful, thankful, and contented frame of mind, so it is equally certain that we shall be gainers thereby, both in health of body and in every other respect.

(5). Some time ago I advised a person who was labouring under an incurable disease (irreducible hernia), which does not necessarily prevent the attainment of advanced age, but who in consequence of his complaint was subject to severe paroxysms of despondency and low spirits, and who had tried a variety of remedies without experiencing much benefit from any, to read the sacred scriptures, especially the book of Psalms, with Dr. Scott's notes and practical observations; and I added, that if this remedy failed, I knew of no other that would afford relief. My patient tried the remedy, and has told me that it gave more relief than any other he had ever tried; and that it oftentimes wholly averted the approaching paroxysm. It gives me great

pleasure to adduce in support of this remedy, the authority of that truly great and good man, the late Dr. Rush. He tells us that Dr. Burton recommends in the highest terms, the reading of the Bible to hypochondriack patients. He compares it to an apothecary shop, in which is contained remedies for every disease of the body. "I have," adds Dr. Rush, "frequently observed the languor and depression of mind which occur in the evening of life, to be much relieved by the variety of incidents, and the sublime and comfortable passages, that are contained in the only true history of the origin, nature, duties, and future destiny of man."*

[On consideration, we think it best to reserve the remarks promised in our last number, to the close of this address.]

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

A correspondent has chosen our Miscellany as the vehicle of conveying to the publick a series of *Essays on various topicks of religion.* We shall give them a place as frequently as the claims of other correspondents, and the variety which the nature of our publication demands, will permit.

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ESSAY I.

The Universality of Divine Revelation.

One of the principal arguments against revealed religion, is, that it is bestowed upon a part of mankind, while a still larger part is left destitute of its supposed benefits. In answer to this, it has been repeatedly shown, that this is in strict analogy to every part of the Divine government—That it would be as reasonable to deny that the world is under the government of God at all, because the good things of this life are not equally distributed, as to deny the Divine authority of the scriptures, because all nations do not possess them. Are the fruits of the earth a gift of heaven? What an advantage, in this respect, have the inhabitants of tropical regions over those of Greenland! Are the blessings of civil liberty from God? How partially are these bestowed! The powers of reason, the strength of intellect, the senses of seeing and hearing, the advantages of bodily strength and health, and in a word, every thing that mortals consider valuable, are unequally distributed. Such are the arguments that have been used to obviate the above infidel objection against revealed religion: And it is admitted that they are the most appropriate that could be advanced, provided the objection were founded in fact. But this, as we shall show, is not the case. And even allowing it to be true, before the objection can have any weight, it is incumbent on the objectors to show that mankind are in the same state, in a moral point of view, in which the Creator first placed them. If man is as pure and holy as reason teaches he must have been in coming from the hands of a pure and holy God, then the objection has some force: but if by transgressing his law, man has forfeited all claim to the Divine favour, God of course was under no obligation to bestow a revelation to any: yet if, in sovereign mercy, he thought proper to show the way of recovery to some of his rebel creatures, those who were left destitute could not charge him with injustice, since none had any claim. Now, I say, our opponents are bound to show that these things were not so, before their objection will be of any use to them. This they cannot do: for reason will not bear them out in asserting that man is not a rebel against God; or that he is in the condition in

* Rush on the Mind, page 122.

which he was when first created. Still the objection is harped upon, as if it were valid.

Leaving then the arguments drawn from the analogy of God's universal government, which treat the objection as if true, we proceed to show, from historical record, that facts do not warrant infidels in forming the objection we consider. Though there is an infinite variety in the works of God, and though he "in numberless instances bestows *that* upon some which he does not upon others, who seem equally to stand in need of it—though he appears to bestow all his gifts with the most promiscuous variety among creatures of the same species; health and strength, capacities of prudence and knowledge, means of improvement, riches, and all external advantages,"*—yet, in this point of everlasting importance—the gift of revealed religion, he has dealt with equal liberality. The Bible represents all mankind as deriving their origin from one stock—One man and one woman were constituted the common parents of the whole race, and to these the first revelation was given. Patriarchal government was instituted; and parental affection, the strongest passion of human nature, was thus made the guaranty of the preservation of revealed religion. But the depravity of human nature paved the way for infidelity; and the first born of the human family was the first infidel, and showed his antipathy to revealed religion, by the murder of his believing and pious brother. Cain is the father of infidelity: And like his offspring, he disliked to be present at worshipping assemblies—"He went out from the presence of the Lord." In another branch of the family, revealed religion was carefully preserved and cultivated; and peace, purity, love, and all its heavenly concomitants prevailed in proportion. While among the infidel posterity of Cain, murder, lewdness, debauchery, and all the fruits of infidelity flourished luxuriantly.

Connexions by marriage were in process of time unhappily formed between the professors of true religion and the votaries of deism. The consequence was, universal corruption of manners—One family professing revealed religion, was all that was left untainted. The head of this family was divinely appointed a publick preacher, and laboured for one hundred and twenty years to reclaim an infidel world. But his labours were totally in vain: for it is a mournful fact, that where infidelity once takes deep root, it is scarcely ever eradicated. Now, if revealed religion was not universal in the first sixteen centuries of the world, what was the reason? Was it because it was not offered to all? Was the fault attributable to the great Author of that religion, or to men themselves? Was not parental instruction, the best moral means that possibly could be devised, appointed for its preservation and propagation? Could not the descendants of Cain have cultivated it, as well as the descendants of Seth? And even after the former had lost it, could they not have recovered it, if they had been so minded, from the instructions and example of the latter? Had not the degenerate world fair offers of it from the faithful preaching of the venerable patriarch, during the space of one hundred and twenty years? If men will reject revelation, notwithstanding all the best moral means used to inculcate it, where is there ground to form an objection because it is not universal?

But let us rapidly trace the whole course of time, since the general deluge, and see if the entire world

* Butler's Analogy.

has not had frequent opportunities of being acquainted with revealed religion—We shall see that if mankind generally do not enjoy its light, the fault is their own. They have had repeated offers of revealed knowledge, but they have rejected it—preferring the light, or rather the darkness, of nature.

But before we proceed, it may be useful just to notice the light in which we ought to consider deistical professions of philanthropy. Universal benevolence is a favourite term and topick with them: and they are generally very assiduous in making proselytes, and in propagating their opinions, that, as they affirm, they may make mankind happy. Now, from the ancient history to which we have referred, we learn that the whole world, excepting one family, were infidels; and we have seen what was their happiness—If acting without any moral restraint leads to happiness, the antediluvian world had certainly the best opportunity to be happy. But its awful catastrophe teaches us how to appreciate infidel philanthropy.

Neither should we pass this period of sacred history without noticing a circumstance of very different character. I mean the description which is there given of the long continued forbearance and patience of God, notwithstanding the accumulated wickedness of a world, nearly unanimous in rebellion against him. Ages of almost universal depravity elapsed before Noah was ordered to build an ark for the saving of his house. This ark was above a century in building—and Noah himself, during all that time, was employed, in preaching and warning: And after Noah had entered the ark, a further respite of seven days was added to that long period: and after all, the gradual approach of the flood still allowed an opportunity for repentance. Here is a description of the goodness, forbearance, and long suffering of God, exhibited in simple narrative.

Let us now consider some of the means used to render revealed religion universal in the new world. The patriarchal state was continued for a considerable time after the deluge. Preceptive revelation was enlarged, and placed in the hands of parental authority. We have observed that no means could be more effectual for the preservation of truth. This is evident from the principles of human nature—"Just as the twig is bent the tree's inclined," is a principle in the vegetable kingdom, justly applicable to the moral world. But as the tree, whatever bent it may have received, is liable to be blasted and destroyed by storms and other causes, so the human mind, however well cultivated in youth, is liable to be perverted by the power of appetites and passions. Yet this cannot take place without a culpable neglect on the part of youth. This was the case at the commencement both of the old world and the new. It is not likely that Adam neglected any exertions that parental affection, enhanced by the peculiarity of his situation, could incite him to use in the education of his offspring. It is no more likely that Noah, who had been so long employed in preaching to strangers, should neglect the instruction of his own children. The impression which his instructions made upon the minds of his family, must have been more vivid and lasting than that produced by Adam, or any other of the patriarchs, upon their respective pupils. Noah's children had witnessed the licentiousness and disorder produced by a rejection of revealed religion, and the awful purgation of the world from the defilement of infidelity. Yet of the three sons preserved in the ark, one soon displayed a profligacy truly astonishing; and scarcely had two genera-

tions of that period passed away, before revealed religion was almost lost amidst superstition and idolatry. To prevent it from being totally banished from the earth, and to preserve it in its purity, it pleased God to call a person out from amongst his idolatrous neighbours, and constitute him the father of a separated people, who were to be the depositories of the oracles of God, and the cultivators of revealed religion.

In the call of Abraham, the goodness of God to the world is strikingly displayed. By this means it was preserved from a second destruction. The descendants of the believing patriarch were the "salt of the earth." They were like a city set on a hill, which could not be hid. The purity, the reasonableness, the excellency of their religion and worship, in every respect, was a standing reproach to the senseless idolatry, and obscene rites of the surrounding nations. Besides the door of proselytism, which stood perpetually open to admit any who should abandon infidelity, there are several particular instances in their history, which answer our purpose of showing that other nations had opportunities of adopting the true religion, if they had chosen so to do.

It is remarkable, that, in the overruling providence of God, about the time Abraham was called to be the father of this separated people, the foundations of the first universal monarchy were laid, near the regions from which he was called; which monarchy, when at the height of its power and splendour, was to subdue the descendants of Abraham, and locate them during seventy years at the metropolis of the world; where, by the most remarkable interpositions in behalf of his true worshippers, and by the most astonishing and the most publick miracles, God gave convincing attestations in behalf of revealed religion; insomuch that several successive monarchs of that universal empire, issued their proclamations in its favour. Both transient miracles and the standing miracle of the fulfilment of prophecy,* were employed to convince these great monarchs. Their proclamations to the world, were so many direct invitations to embrace the true religion. The invitation coming through them, was likely, from several circumstances, to be more effectual than through any other medium. Prophets commissioned for the purpose, and sent into the nations, would have been charged with sinister motives, as the ministers of religion now are by the votaries of deism. Not so Nebuchadnezzar, Darius, and Cyrus. People also, upon hearing their proclamations, would naturally conclude that that evidence must be strong and conclusive, which convinced these great men, who stood at the summit of earthly grandeur; who had always been of the contrary opinion; who revelled in luxury, and were intoxicated with power: such men, it would be seen, could have no inducement to issue their proclamation in favour of a religion professed by a poor, conquered, and captive people, unless they had the most irresistible proofs of its divine authenticity.

Thus we see, that whatever were the Almighty's designs in sending his people into Babylonian captivity, the world thereby had the fairest offer of revealed religion, accompanied by an evidence sufficiently strong to warrant its acceptance, without a reasonable doubt. In the common affairs of life, a prudent man would act upon far less evidence.

But had not the nations a call from heaven, prior to this period of Hebrew history? Before they were a nation, while in their patriarchal

* This kind of miracle we have, and every generation since the flood have had; and every generation from this to the end of time, will be favoured with it.

state, consisting of only seventy souls, Egypt, then the most powerful kingdom in the world, was invited, through their means, to forsake its superstition, and embrace revealed religion. The sojourning of the Israelites in that kingdom till they themselves became a nation, gave ample opportunity for contrasting the true religion with the ridiculous idolatry of the Egyptians: and we have no doubt but multitudes were benefited thereby. He who can bring good out of evil, as well as light out of darkness, did, it is probable, make the enslaving of his people the means of spiritual freedom to many others. However this may be, the nation had an opportunity for embracing the true religion, and were inexcusable for the neglect.

But the miracles which were performed in the deliverance of the Israelites from bondage, their passage through the sea, their wonderful journeying through the wilderness, their passage of the Jordan, with their miraculous victories over the nations of Canaan and their establishment there, were things of such publick notoriety, that the world was soon acquainted with them. These historical facts our opponents affect not to believe. But they are a part of that system of revealed truth which they oppose —against which they urge the objection we consider, and therefore we have a right to assume them as true, in combatting the objection. We say then, that whether our opponents believe them now or not, they were believed by the world at that time, and many acted upon them, as reason, were her voice attended to, would urge all that hear or read them, to act at all times. Many of the wisest sages in that and succeeding ages, in different parts of the world, who heard of the fame of Israel, repaired to the sacred standard of divine truth erected in Palestine. The place where this standard was erected is worthy of notice: look at a map of the world, and you will find it the centre of the habitable globe. During the whole period of the Israelitish commonwealth, no place could be fixed upon, more central, and more convenient for the descendants of Ham, Shem, and Japhet, to receive the light of Divine truth. This location was not the effect of chance.* The benefits resulting from it to numbers of the human race, and the benefits to which all were invited, show that it was designed by infinite goodness and wisdom.

From a review of the history of the world for four thousand years, i. e. from the creation till the birth of Christ, our position appears incontestable, viz.—If mankind are not universally enlightened by revelation, the fault is man's, not God's. He revealed himself to men, and gave them every moral means necessary to preserve and propagate that knowledge: but they did not like it, and therefore would neither retain it, nor teach their children. A stupid and degrading idolatry, accompanied with rites too obscene to be mentioned, was preferred to the simple, pure, rational, and dignified worship of revelation. As might be expected, a rejection of revelation issued, and

* The location of man at his creation was near the centre of the eastern continent. The egress of Noah and his family from the ark, was also in a central situation. But the situation of the ark of the covenant among the chosen tribes, at the head of the Mediterranean, is the most convenient that could be found, for communication with the inhabitants of the whole eastern continent. But if we regard the situation of Palestine with relation to the whole world, including America, we find it, as near as can be, the centre of all the land on the globe. In connexion with this, if we consider that, according to prophecy, the descendants of Abraham are to be established in this spot, after their conversion to Christianity, we shall have a subject for agreeable speculation and wonder; and, which is better, cause for admiring the goodness and wisdom of God.

always will, as a natural consequence, issue, in a most deplorable state of morals, and a degradation of character nearly approaching to that of the brute creation. It is sufficient for a proof of this, to refer the reader to the character of those nations, whose ancestors rejected revelation, and left their offspring to wander in nature's darkness. Their character is too well known to require particular description.

We readily admit, as a matter of fact, that the present generation of most of the pagan world, are not guilty in their own persons, of rejecting revelation, because it has not been immediately offered to them. We will also extend the acknowledgment to many former generations; for the acknowledgment militates not the least against our argument; as we have shown that the offer has been universal at several former periods, and consequently that all mankind, either now or in former times destitute of revelation, owe that destitution either to their own wilful rejection, or to that of their ancestors: And he who looks around him, cannot refuse to admit, that in every thing it is the Divine constitution to connect children with their parents, in both good and evil. But there are millions of the human family at present living in the darkness of superstition and delusion, who are personally guilty of rejecting the light of life. Of this sort are the Mahometans, and many of the worshippers of Brahma in the east, who have long had the scriptures laid before them as a Divine revelation, yet reject them, and rejoice in their own dark delusions, and refuse to open their eyes on that flood of moral evidence with which the scriptures are accompanied. But we need not go to Turkey or to Hindostan for instances of this kind. How few, even in countries called Christian, have a practical belief in the scriptures!

We have now seen that one of the commonest and most favourite objection of infidels has no foundation in fact; and that even if it had, in order to have any weight, the objectors must show that God was obliged to bestow a revelation equally upon all: Or, if it be too harsh to speak of God being under obligation, they are bound to show at least, that mankind have not degenerated from what they were—that they are in the same state their primitive progenitor was in, when he came from the hand of the Creator. For if mankind have rebelled against God, and deserve punishment instead of favour, (for the truth of which position I appeal to the reason and conscience even of deists) if he thinks proper to bestow on some what he might with perfect justice have withheld from all, then the objection is futile, even allowing it to be founded in fact. But we rejoice that it is not founded in fact. We rejoice in the opportunity afforded us of "speaking on God's behalf," so far as to show that in this respect not the shadow of partiality can be ascribed to him—That though the *appearance* of partiality is discovered in the distribution of temporal and external advantages, yet in his offers of grace and salvation, he silences the tongue of obloquy, in making those offers universal—in affording every moral means, that human nature could use, to ensure the benefits of his grace to all.

But in pursuing the train of reasoning to which the attention of the reader has been called in this essay, a melancholy thought occurs, to damp our joy in contemplating the Divine benignity—It is the thought, that it will be the rejection of offered grace and pardon which will constitute the never dying worm—the sharpest pang, that will be felt by the children of despair, in the regions of never ending misery. Remorse for the first crime will almost be lost, in the overwhelming and soul-rending thought of the wanton rejection of pardon—pardon too, procured in such a way as

made the innocent ranks of created intelligence stand lost in wonder. Pardon purchased at no less a price than the blood of the Son of God! Let all concerned beware of trifling with a matter of such infinite importance. It will not alleviate the misery of that place of torment, for any unhappy soul to reflect that these offers were rejected on pretence that they had not sufficient evidence of their reality. Even were their evidence far less than it is, it would be considered sufficient, by any prudent person, to decide on a course of conduct, where any temporal advantage was at stake. Many whom the world term cautious and prudent, would risk their whole worldly substance upon an undertaking, where the evidence for bettering their circumstances were nothing, in comparison of that mass of evidence which avouches for the truth of revealed religion. It is believed to be a matter of fact, that none ever gave it a serious and candid examination, which did not result in a full and unwavering conviction of its truth. It is a fact also, that this conviction has always been strong and clear in proportion to the strictness of that examination, and the capacity of the examiner. In the face of all these facts and considerations, is it not madness to reject a system which proposes such infinite advantages upon its reception, without the least risk of any loss, in case it should turn out to be untrue: but on the contrary, if true, its rejection attended with consequences infinitely awful; with loss irreparable, and misery unutterable and eternal!

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XV.

Principles of Action which have relation to Society, continued.

In the preceding essay, the reader's attention was directed to those principles of action in the human constitution which have relation to society; and to this class, the desire of society, the desire of esteem, the desire of superiority, and the desire of similarity to others, were referred. To the same class the social and benevolent affections belong. These propensities form an interesting part of our intellectual frame, and have in every age deservedly received the attention of poets, philosophers, and moralists. The following enumeration comprehends the particular benevolent affections which have the most obvious claim upon our notice; viz. the affection which exists between parents and children and other near relatives, conjugal attachment, gratitude to benefactors, compassion for the miserable, friendship, admiration of the great and good, publick spirit, and philanthropy.* Omitting a minute description of each particular contained in this enumeration, the following general remarks will, I hope, be worthy of regard.

All our benevolent affections have *persons* for their objects. Most of the appetites and propensities previously described, terminate upon *things*, not persons. But the direct and proper objects of the benevolent affections are persons, susceptible of action and sensibility, of enjoyment and suffering.

The benevolent affections form an essential part of the constitution of human nature. The relations and the intercourse of social life are adapted, according to the constitution which God has given to us, to excite reciprocal attachment between those who are intimately connected. When circumstances are favourable, kind affections spring up in the mind, as spontaneously as those propensities do which have an immediate relation to our own welfare. The same

* For a description of our particular benevolent affections, the reader is respectfully referred to Dr. Reid's Essays on the Active Powers, Essay III. chap. iv.

word, *humanity*, is employed to express the *nature of man*, and the *kindness* by which his nature is characterized. If any one could be found who never manifested any regard to the welfare of his fellow men, who evinced an utter insensibility to the tender solicitude of relations, the generous attention of friends, and the impressive claims of the miserable, he would justly be considered as destitute of the common nature, and the common reason of mankind. Every person, whether wise or ignorant, virtuous or vicious, civilized or savage, has some little circle of relations and friends, in whose happiness he is interested. Even those monsters of inhumanity who, on account of their general oppression and cruelty, have been deemed the enemies of mankind, have notwithstanding had their particular favourites, whose welfare they were desirous of promoting. It is true that some conditions of life afford little opportunity for the cultivation of benevolent affection, and the predominance of certain passions will go far to eradicate every kind and generous sentiment. But this is nothing more than what takes place in regard to some other principles, which undeniably belong to human nature. In these instances, manifest violence is done to the frame of our nature. It would surely be very illogical to attempt, from the irregular and monstrous results which they exhibit, to deduce the common and genuine principles of our constitution. To prove that a particular affection belongs to human nature, it is sufficient to show that it invariably discovers itself when circumstances are favourable. Judging by this rule, every one may be convinced, from facts submitted to universal observation, that benevolent affections belong essentially to the constitution of human nature.

In considering the order in which our benevolent affections arise, it will be found that those first discover themselves, which, in regard to their objects, are most restricted. In general, the first movement of kind regard experienced by the infant mind is towards parents and other near connexions, from whose tender care its momentary wants are supplied. As a knowledge of more extended relations is obtained, our kind affections are excited towards more distant connexions, towards the community to which we belong, towards our country, and towards our race. Private family attachments take the precedence, in the order of time, of all our benevolent affections.

It ought also to be remarked, that the strength of our affections will be greater in proportion as their objects are more limited, and in proportion to the closeness of our connexion with them. The good will which we entertain towards a member of a large community to which we belong, or to an individual of our race, is a faint emotion compared with the intense affection which we bear towards those who sustain the intimate and endeared relation of parents or children, of brothers or sisters, and with whom we are in habits of constant intercourse. This is the appointment of our Maker, and in this arrangement his wisdom and goodness are conspicuous. Our means of affording happiness are very limited. They are restricted, in a great measure, to the narrow circle of relatives and neighbours, with whom we are intimately associated in life. The wisdom of God is manifest in giving us desires of communicating happiness corresponding to our abilities. The following remarks of the eloquent and truly philosophical Dr. Brown, are well worthy of attention.—"Nature has," says he, "by a provident arrangement, which we cannot but admire the more, the more attentively we examine it, accommodated our emotions to our means,—making our

love most ardent, where our wish of giving happiness might be most effectual, and less, gradually, and less, in proportion to our diminished means. From the affection of the mother for her new-born infant, which has been rendered the strongest of all affections, because it was to arise in circumstances where affection would be most needed,—to that general philanthropy, which extends itself to the remotest stranger—there is a scale of benevolent desire, which corresponds with the necessities to be relieved, and our power of relieving them; or with the happiness to be afforded, and our power of affording happiness. How many opportunities have we of giving delight to those who live in our domestic circle, which would be lost before we could diffuse it, to those who are distant from us! Our love, therefore—our desire of giving happiness—our pleasure in having given it, are stronger within the limits of this sphere of daily and hourly intercourse, than beyond it. Of those who are beyond this sphere, the individuals most familiar to us are those whose happiness we must alway know better how to promote, than the happiness of strangers, with whose particular habits and inclinations we are little, if at all acquainted. Our love, and the desire of general happiness which attends it, are, therefore, by the concurrence of many constitutional tendencies of our nature in fostering the generous wish, stronger, as felt for an intimate friend, than for one who is scarcely known to us."

The reader will be pleased to compare this statement of facts with the theory of general benevolence, which some divines in our country have thought proper to advance. These writers assert that virtue consists essentially in general benevolence, or love to being in general: that particular affections must, if they have the nature of virtue, spring from this principle, and be regulated upon a scale of general and impartial benevolence. This Utopian scheme reverses the order of nature, and proposes as essential to virtue what is manifestly inconsistent with the constitution which God has given to us. To maintain that particular affections ought to arise from a general benevolence, is to maintain an impossibility. The supposition is incompatible with the order in which our benevolent affections come into existence, and in which, from the unavoidable condition of human life, they were manifestly designed by our Maker to come into existence. Many of our kind affections discover themselves at a time of life in which we are altogether incapable of forming any conceptions about being in general; and notwithstanding this pretended defect, they are no less amiable, and no less adapted to answer the purposes for which they were intended, than they could be if they were deduced, supposing such a thing to be possible, from a previous principle of universal benevolence. Miserable indeed would be the life of man, if no tender affections were to delight his heart, and spread joy and happiness around him, until they originated in a general and impartial benevolence to universal being.

Other unquestionable facts contradict this extravagant system. Is it possible for the human affections to be regulated according to this scheme? It was before shown that our wise Creator has proportioned our benevolent desires to our means of communicating happiness; that where our means are most abundant, our desires are strongest. But according to this chimerical hypothesis, our natural affections ought no longer to be modified by our relations in life, and by our means of affording happiness; on the contrary, they ought to be melted down into one general and un-

distinguishing principle of universal benevolence.

If it be said, that although the scheme of general benevolence be inconsistent with the present state of human nature, this will not prove it erroneous, since the principles of our constitution are at present criminally disordered and perverted. To this I reply, that the facts which have been adduced in opposition to this system, cannot with any appearance of reason be supposed to originate in the sinfulness of man, nor to be perversions of the original frame of our constitution. They are, on the contrary, the legitimate and necessary consequences of our original constitution, and of the circumstances in which we are placed by our Maker. The human mind naturally proceeds, both in the acquisition of knowledge, and in the exercise of benevolent affection, from a few particulars, to classes and genera, comprehending many individuals under them. This fact is not the result of human depravity. We have no reason to believe that it would have been different, if sin had been unknown in our world. But how is this fact to be reconciled with the system which asserts, that the private affections cannot be virtuous unless they proceed from the general principle? Is not this to maintain, that the fundamental laws of the human constitution render it impossible that our private particular affections should be virtuous? It is also evident, that the strength of our benevolent regards is diminished in proportion as their objects are multiplied. How is this fact to be reconciled with the scale of absolute impartiality, upon which the scheme of general benevolence would measure and regulate our affections? The truth is, the relative strength of our different benevolent affections, and the order in which they arise, depend not upon human foresight, contrivance, or calculation, but upon the provident arrangement of our Maker, who has adapted them, with consummate wisdom, to the measure of our abilities, and to the sphere in which they were designed to be exerted. To those who are accustomed to reflect upon the constitution and order of things which God has established, this theory, like every other theory invented without any regard to facts, must appear futile in no small degree; and supposing, as it does, an order of events altogether different from that which he has ordained, to be essential to virtue, it will not be easy to vindicate it from the charge of criminal presumption and arrogance.

(*To be continued.*)

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from page* 416.)

1821. January, 1st Sabbath—I spoke from John i. 45: "We have found him," &c. Mr. Kennedy in the afternoon from Jude, 12th and 13th verses.

2d Sabbath—Preached in the morning from 1 Chronicles xxviii. 9: "And thou Solomon my son," &c. Mr. Scott in the afternoon from John viii. 12: "I am the light of the world." Some sailors returned, who gave a good account of a reformation.

3d Sabbath—A new flag was raised at the Mariner's meeting, with stars, dove, and anchor. I spoke in the morning from Hebrews vi. from the 17th verse to the end. Mr. Osburn, in the afternoon, upon our Lord's lamenting over Jerusalem.

April, 3d Sabbath—Preached in the morning from John i. 10, 11: "He came unto his own," &c. Dr. Janeway in the afternoon from Romans viii. 6: "To be carnally minded is death," &c. This week made my report to the Presbytery, and had prayer meetings on board different vessels.

4th Sabbath—Mr. Osburn preached in the morning from Matthew v. 6. A Mr. Allen, just from London, in the afternoon from Isaiah xlv. 22: "Look unto me," &c. I had to take a considerable part in each of the meetings.

5th Sabbath—Lectured on the first 10 verses of the 12th chapter 2d Corinthians: Paul's vision of heaven. Mr. Kennedy

preached in the afternoon from Zechariah ix. 12: The strong hold. I had to speak afterwards, as many appeared to be under serious concern.

July, 5th Sabbath—Mr. Osburn in the morning lectured on the 5th chapter to the Ephesians—I followed. In the afternoon I spoke from Mark v. 15: The man possessed delivered.

August, 1st Sabbath—I spoke from Hebrews xi. 24: "By faith, Moses, when he," &c. Addressed Sabbath schools between meetings, and assisted again in the Mariner's meeting in the afternoon. Mr. Kennedy spoke from Isaiah xlii. 16.

2d Sabbath—Preached in the morning at sunrise in the Northern Liberties. Mr. Osburn preached for the Mariners at 10 o'clock, from Proverbs viii. 17. I spoke in the afternoon from Matthew xiv. 30, last part: "Lord save me," &c. On Tuesday went to Princeton, and attended the Theological Seminary in the evening. Wednesday attended at the ordination of Mr. Stewart, and went to Brunswick. Thursday evening spoke in the Presbyterian meeting. Friday went to New York.

3d Sabbath—Preached morning and evening in the Mariner's meeting. Monday evening had prayer meeting on board a vessel at a wharf. Tuesday had worship on board the ship Franklin 74. Wednesday evening in the Mariner's church. Thursday evening spoke for Dr. Spring in a large session house. Friday evening had a prayer meeting on board of a ship at the shore; many attended.

4th Sabbath—Preached morning and evening in the Mariner's church; very crowded in the evening, and very attentive. Monday visited the Orphan Asylum, and gave an address to them by the request of Divie Bethune, Esq., who kindly received me to his house, and conducted me to many places. Tuesday returned to Brunswick, preached there again on Wednesday evening, and returned home.

November, 1st Sabbath—Mr. Mead preached from 2 Timothy ii. 15: "Study to show," &c. Mr. Kennedy in the afternoon from Acts xi. 23: "Exhorting with purpose of heart," &c.

2d Sabbath—I lectured on the 103d Psalm, as several seamen had experienced delivering mercy. Mr. Wilmer, an Episcopal minister, in the afternoon, from Isaiah lv. 6, 7.

3d Sabbath—I preached from Galatians iii. 24: "Wherefore the law is our schoolmaster," &c. Mr. Kennedy from Philippians iii. 3: "We are the circumcision," &c. Nineteen seamen signed their request to be remembered this day in prayer.

1822. December, 5th and last Sabbath in the year—Spoke from Jeremiah viii. 20. Mr. Osburn in the afternoon from Isaiah lvii. 21: "There is no peace," &c. I read some interesting accounts of the conversion of seamen. A quaker woman preacher requested liberty to speak, and did.

1823. February, 4th Sabbath—I spoke from 2 Cor. viii. 9: "For ye know the grace," &c., and attended the communion in the 2d Presbyterian church. Dr. Brodhead spoke in the afternoon from Genesis vii. 1: "Come thou and all thy family into the ark,"—we had much encouragement with the seamen all day—many appeared deeply affected.

July, 1st Sabbath—Lectured on the 7th of Matthew, particularly the 24th verse: A good foundation. Mr. Osburn in the afternoon from Joshua xxiv. 15: "As for me I will serve the Lord."

2d Sabbath—I lectured on the 8th of Romans, particularly the 14th verse: The leading of the Spirit. Dr. Sargeant assisted in the afternoon from the 136th Psalm. On Tuesday I went to Trenton, and had meeting in the Presbyterian meeting house morning, afternoon, and evening; several ministers attended a concert meeting; went with the Rev. Mr. Clark to Flemington, and had meetings through the week in different places; on Sabbath I spoke in the meeting house in the day, and at the court house in the evening; many attended and some were much affected, old and young; went to Amwell; preached in the Rev. Mr. Kirkpatrick's meeting house and other places; on Saturday had meeting in the church at Flemington preparatory to the communion; also in the evening. Sabbath morning at 6 o'clock—At half past 10, when the ordinance was attended, there was half an hour's intermission, when I preached again; also in the evening in the court house, and next day in the morning, when we had the most solemn and affecting meeting I ever saw. I then went to Brunswick, spoke three evenings there, and went the 1st day of August to New York. On the first Sabbath I spoke in the Mariner's meeting there, morning and evening; many attended. Monday evening attended the concert of prayer with Dr. Spring. Tuesday afternoon had meeting in the Mariner's church; several ministers attended, and in the evening had meeting on board a ship, which was well attended. On Wednesday returned to Brunswick, spoke there again, and returned home on Saturday, and found it safe.

September, 1st Sabbath—Lectured on the 12th chapter of 2 Corinthians. Mr. Abels, a mariner, assisted in the afternoon. On Tuesday went toward New Hope; preached in the evening; the next day at

New Hope in the meeting house, and in the evening at a private house; then went with the Rev. Mr. Clark, preached at different places until we arrived at Flemington, and there again.

2d Sabbath—Addressed the Sabbath school in the meeting house, and preached three times in it through the day and evening; had meetings daily around the country in private houses.

3d Sabbath—Preached five miles from the town in a meeting house, and assisted in the evening in the town; next day preached in the meeting house, and affectionately the people came up to bid me farewell, but had a serious meeting with some of them in the evening at Mr. Clark's house. Tuesday came back to New Hope, preached for Mr. Steadiford in his meeting in the afternoon, and in an academy at night; next day at Mrs. Nely's house in the afternoon; next morning in Solesbury meeting house, and in the evening at Mr. Winekoop's. Friday returned home in safety, and found it safe; thanks be to the Lord for all his goodness to a poor unworthy creature.

4th Sabbath—Preached in the Mariners' meeting in the morning from Luke xix. 10: "The son of man is come to seek and save," &c. Dr. Ely preached in the afternoon very seriously.

1824. March, 4th Sabbath—Lectured on the 116th Psalm, by request of a pious friend. Mr. Kennedy spoke in the afternoon from Luke xix. 10.

The following night our dear friend, Mr. Gilbert Gaw, who constantly attended with us and read the line in singing, departed to his heavenly home, after being in a heavenly frame of mind all day.

April, 1st Sabbath—Spoke from Revelations xiv. 14: "Blessed are the dead who die in the Lord." Dr. Brodhead in the afternoon from Mark xiii. 35: "Watch ye," &c.

2d Sabbath—Spoke from the 23d chapter of Job: "Oh that I knew where I might find him." A Mr. Ferguson assisted in the afternoon, and spoke upon the first day, Sabbath.

3d Sabbath—Lectured on the 28th chapter of Matthew, being Easter Sunday. Mr. Hannah, a Methodist minister from England, spoke from Romans viii. 1. This week I made my report to Presbytery, which gave full satisfaction.

August, 1st Sabbath—Mr. M'Iver spoke in the morning from Ecclesiastes xi. 9: "Know thou," &c. Mr. Scott in the afternoon from Proverbs v. 10, 11: "And thou mourn at the last," &c. I had to take part in both; we had a crowded and solemn meeting, day and evening.

2d Sabbath—Mr. Samuel Helfenstein spoke from 1 Timothy iv. 8: "Godliness is profitable unto all things," &c. In the afternoon Mr. Charles Nassau from Amos iv. 12: "Prepare to meet thy God," &c.

3d Sabbath—I lectured on the epistle of Jude to a crowded congregation of sailors. Dr. Sargent in the afternoon spoke from Deuteronomy viii. 2: "And thou shalt remember," &c.

4th Sabbath—Lectured on the 14th of Matthew, from the 13th verse; had many seamen, attentive. In the afternoon Mr. Magoffin spoke from Micah ii. 10: "Arise ye," &c. This week I went to Baltimore, and was kindly received by many friends, and spoke in several places of worship; on the last Sabbath in August, and the first Sabbath in September, in each morning, at the head of the basin, and in the afternoons at Fell's Point, in sail-lofts, and two evenings in a large school room, and the people were very attentive, and many affected; many seamen attended there also; several captains of vessels appeared to be pious men.

October, 1st Sabbath—Lectured on the 6th of Daniel, and on his character. Mr. Scott spoke in the afternoon from Revelation i. 7: "Behold he cometh," &c.

2d Sabbath—Lectured on the 4th chapter of 2 Timothy, particularly Paul's departure at hand. Young Mr. Taylor in the afternoon from Deuteronomy xxxii. 29: "Oh that they were wise"—this was our last Mariners' meeting in Cherry street, and a solemn day; the seamen returned thanks for the use of the place to the Session and Corporation.

3d Sabbath—Began worship in the New Mariners' church, being the same Sabbath of the year that worship began for seamen five years before; the Rev. Mr. Patterson assisted in the morning, and read Solomon's dedication of the Temple, and made some remarks upon it and prayed; many attended. I then spoke from Genesis xxviii. part of the 17th verse: "This is none other but the house of God; this is the gate of heaven." Mr. Ralston read an account of the commencement of the meeting and of the building—an anthem was sung. The Rev. Dr. Brodhead preached in the afternoon from 2 Chronicles vii. 16.

1825. January, 1st Sabbath—I spoke from the 13th of Luke: The barren fig tree. Mr. Cary, from Calcutta, in the afternoon from Psalm xxxiv. 8: "Taste and see," &c.

April, 1st Sabbath, Easter—I lectured on the 28th of Matthew in the morning. Mr. Matthews, an Episcopal minister, in the afternoon, spoke a few words.

2d Sabbath—I spoke upon grieving and quenching the influence of the Spirit. Mr. Cary in the afternoon from Psalm

lxxii. 17: "All nations shall call him blessed."

3d Sabbath—Lectured on the first 5 verses of the 3d chapter of Solomon's Songs. Bishop White preached from 1 Corinthians xv. 56, in the afternoon.

4th Sabbath—Lectured on the 5th of Daniel. Mr. Samuel Lawrence, Acts iii. 19. I made my report to the Presbytery last week.

July, 1st Sabbath—I lectured on the 3d chapter of Jonah in the morning. Mr. Mitchelmore in the afternoon. This week I went with Mr. Scott to New Castle. I spoke there on Wednesday evening in the Presbyterian meeting house; next day went to Salem, and spoke there. Went to Bridgetown on Friday, spoke there in the Court House; the place crowded. The Rev. Mr. Hoff prevailed on me to stay with him over Sabbath. I spoke on Saturday preparatory to the Lord's Supper; again on Sabbath morning. In the afternoon spoke in the Baptist meeting house. On Monday went with Mr. Hoff toward Cape May. Tuesday spoke in a school house. Wednesday Mr. Hoff spoke in the meeting house; Mr. Scott and myself assisted. On Friday I spoke in the same place. On Sabbath morning Mr. Scott also spoke there; I spoke in the afternoon to a very attentive congregation. We returned home on Thursday morning, having been kindly directed by the good providence of the Lord in all the way.

4th Sabbath—I again attended our Mariners' church; weather very warm.

5th Sabbath—I lectured on the 96th Psalm, but could not attend in the afternoon.

September, 2d Sabbath—I spoke from 2 Kings vii. 3, 4: The leprous men. Mr. Mitchelmore in the afternoon from 3d of John: The brazen serpent. I was enabled to attend both parts of the day and spoke in the close. This week I went to Princeton, spoke in the Seminary and at the College; went to Brunswick, spoke in the Presbyterian and Low Dutch churches; from there to Flemington, spoke there, and several places around there; the Rev. Mr. Clark was with me, and assisted; we were much encouraged.

1826. February, 2d Sabbath—I spoke from 1 Timothy, i. 15: "This is a faithful saying," &c. Mr. Mitchelmore in the afternoon lectured on the 26th of Matthew.

3d Sabbath—I lectured on part of the 22d of Genesis: Abraham offering Isaac. Dr. Ely, in the afternoon, spoke from 2 Corinthians iv. 17.

4th Sabbath—I spoke from Revelations xiv. 13. Mr. Eustace spoke in the afternoon. We then attended the funeral of our good friend, Commodore Dale; the Mariners went together from the church, and the children belonging to the Sabbath school of the church, all in order.

May, 1st Sabbath—I spoke from Romans xiv. 17. Mr. Mitchelmore on redeeming time.

2d Sabbath—I lectured on the 2d of the Acts, being what is called Whitsuntide. Mr. Ramsey spoke in the afternoon from 1 Thessalonians v. 19: "Quench not the Spirit."

3d Sabbath—The General Assembly were in session, and several of them attended. Mr. Woodbridge spoke in the morning from Isaiah lv. 2: "Wherefore do ye spend money," &c.—Mr. Curry lectured in the afternoon from Matthew xi. 19.

4th Sabbath—Dr. Jennings preached in the morning from Hebrews vi. 19: The anchor of hope—well applied. Mr. Casner in the afternoon, from Isaiah lv. first 3 verses.

July, 3d Sabbath—I was at Reading, spoke in Dr. Greir's church, and addressed the Sunday schools who collected in the church in the afternoon.

4th Sabbath—I supplied for Mr. Nassau at Providence in the morning, and at Norristown in the evening, and had several prayer meetings in the week: also attended a publick meeting with the Rev. Mr. Clay, in his church. The Lord kindly supported me, and brought me home in safety, and this week had a meeting on board the Ship Algonquin; many attended; very orderly.

5th Sabbath—Attended the Mariners' church in the morning; not well.

September, 3d Sabbath—The seamen of the Ship Benjamin Rush presented a small ship to the Mariners' church, and desired to fix it there, which was allowed. The captain named it Beulah, from the 62d chapter of Isaiah, 4th verse. I therefore read the whole chapter, made some remarks on it, and then proceeded to improve the different parts of a ship, and the blessing of navigation in discovering our land of liberty. Mr. Malcolm spoke in the afternoon from the 10th Psalm, 13th verse.

4th Sabbath—I lectured on the 3d chapter of Jonah; was unwell; did not go back in the afternoon.

October, 3d Sabbath—Being our anniversary, seven years since we began Mariner's church. I spoke in the morning from Haggai ii. 9: "The glory of the latter house," &c. Mr. Eustace in the afternoon from Hebrews x. 30: "Vengeance belongeth," &c.

Nov. 3d Sabbath—I was at Baltimore at the opening of the Mariners' meeting. I spoke in the morning from Haggai ii. 9. Rev. Mr. Henshaw in the afternoon from

Romans vi. 23: "The wages of sin is death." We had meetings every evening while I was there in different places.

4th Sabbath—I spoke in our Mariners' church from the 14th chapter of Mark. Mr. Eustace in the afternoon from Romans viii. 28: "All things work together for good," &c.

1827. January, 1st Sabbath—I spoke from Matthew vi. 33: "But seek ye first the kingdom," &c. Rev. Mr. Shed, Preacher to Mariners in New Orleans, spoke upon repentance, from several passages.

3d Sabbath—I spoke from Numbers xxiii. 10: "Let me die the death of the righteous," &c. Not being well, and the weather cold, I did not go in the afternoon. Mr. Mitchelmore engaged to attend.

4th Sabbath—Mr. Shed spoke in the morning from 2 Corinthians v. 17. Mr. Fowler in the afternoon from 2 Timothy iv. 6, 7, 8. I addressed the children, and took part morning and afternoon.

April, 2d Sabbath—Mr. Dashiel spoke from Numbers xxiii. 10: "Let me die," &c. Mr. Mead in the afternoon from John v. 39: "Search the Scriptures," &c. I took part each time, and attended a funeral of a sailor.

3d Sabbath—I spoke from Romans iv. 25: "Who was delivered for our offences," &c. Mr. Mitchelmore from Acts xxiv. 16: "A conscience void of offence," &c.

Made my report to Presbytery last week.

4th Sabbath—I lectured on the 6th of Hebrews, particularly the 19th verse: The anchor of hope—this has been blessed heretofore. Mr. Mitchelmore spoke in the afternoon from Isaiah liii. 1: "Who hath believed our report," and gave a farewell address.

5th Sabbath—I spoke from 1 Timothy iv. 8: "Godliness is profitable unto all things," &c. Mr. Livingston from Matthew v. 20: "Except your righteousness shall exceed," &c.

May, 1st Sabbath—I lectured on the 3d of Acts. Dr. Janeway spoke from 2 Corinthians iv. 18.

2d Sabbath—I lectured on the 6th of Daniel, particularly on prayer. Mr. Kennedy spoke from 2 Thessalonians.

3d Sabbath—Mr. Williams, from Baltimore, spoke from Matthew xi. 28: "Come unto me all ye that labour and are heavy laden," &c. Mr. Nevins, of Baltimore, in the afternoon.

4th Sabbath—Mr. Baker spoke on standing idle all the day. Mr. Kirkpatrick from 2d Psalm: "Kiss the son," &c.

June, 1st Sabbath—I lectured on the 2d chapter of Acts. Many ministers being in the city, several came and assisted; some from the General Synod of the Low Dutch church—They spoke well on different subjects. This week I was very unwell, and applied for help in the Mariners' church, which I now expect.

3d Sabbath—I spoke from the 33d of Ezekiel: The warning of the watchman; and endeavoured to be faithful, not expecting to be able to attend there much longer. It was a very solemn time.

4th Sabbath—Mr. Dasheil supplied for me morning and afternoon.

Mr. Eastburn's journal terminates with the last date mentioned above. It appears that he apprehended the speedy close of his ministerial labours; nor was his apprehension unfounded. On a loose piece of paper found in the little book in which he kept his journal, he wrote as follows:—

For the Mariners' Church, June 24, 1827.

To lecture from the 25th verse of the 6th chapter 2d Kings, and the following chapter, as the Lord may direct.—Sing 79th hymn, 1st book, beginning with the 3d verse—25th Psalm, 2d part, S. M. "Where shall the man be found"—98th Psalm, 2d part, "Joy to the world, the Lord is come." I was not able to attend on the above day, but was confined at home.

Thus it appears that this faithful servant of the Lord Jesus made a preparation for addressing his charge, which he was never able to use—a preparation, neither longer nor shorter than those which he usually made. Once after this, as we shall have occasion elsewhere to mention, and once only, he appeared before the interesting people to whom his heart and his prayers were ardently devoted, and by whom, in return, he was beloved with truly filial and fervent affection. But on that occasion he was able to take but a small part in the publick service.

It seems proper that the effect of Mr. Eastburn's labours among seamen should here be more distinctly and connectedly stated than is done in his journal. For this purpose, the writer, before proceeding with his narrative, will avail himself of

the report which was made and published the year preceding that in the beginning of which Mr. E. died.

"By the first publication relative to the religious instruction of Mariners in the port of Philadelphia, it will be seen, that the attention to this object commenced on the third Sabbath of October, 1819; and under favour of Providence, it has continued to the present time, now seven years, with uninterrupted encouragement and success—manifesting that the Divine blessing has attended this labour of love.

The building which has been erected as a Mariners' Church, being situated near to the Delaware river, in the very centre of the shipping business of the city, not only affords accommodation to about twelve hundred persons, but also furnishes warehouses, producing a rent of $872 per annum.

The edifice is constructed in such a manner as to afford three avenues to the Church, and six openings to the stores; and thus these objects are prevented from interfering with one another.

From the opening of the church to the present time, the worshipping assemblies have been generally very numerous, and in some instances so large that many persons, who could not be accommodated, were obliged to depart. In no instance has the Church been closed on the Sabbath throughout the year: and on but one occasion has the venerable Pastor been prevented, by indisposition, from officiating in his place. On two other Sabbaths, in the height of the warm season, he made a preaching excursion into the interior of the state, for the benefit of a change of air, calculated to invigorate both the body and the mind. Here then is there cause to erect an Ebenezer of praise to the Great Head of the Church, who has been pleased so graciously to prosper an institution established to promote the best interests of Mariners, and who has, in mercy, crowned the means used with such abundant and visible success.

The language of one and another of the Mariners is, "Come, and I will tell you what the Lord has done for my soul," believing that, "except a man be born again, he cannot enter into the kingdom of God." The master of a vessel stated, that this passage of holy writ struck him like a flash of lightning, and produced a shock from which he never rested, till he obtained a hope that he knew what that change was which the passage describes: and he exhorted all within the hearing of his voice, to seek the pearl of great price. He died in the full assurance of seeing the kingdom of God.

Females (for it is common for the families of the Mariners to be punctual in their attendance) are not less awake than those of the other sex, to the care of the soul as the one thing needful: and in the opinion of their spiritual guide, there is reason to hope that many of them are truly pious. One of their number remarked to the Preacher, that her name was *Lydia*, and that it was upon an occasion of speaking on the text, contained in the 16th chapter of the Acts, and the 14th verse, that the Lord was pleased to open her heart, so that she attended unto the things which were spoken.

The work of reformation is evident in many other respects.—The present highly respectable and indefatigable Chief Magistrate of the city, has recently stated, that the Police Office is no longer a Seat of Justice, as it formerly was, for pronouncing judgment on Mariners, brought there in a state of inebriation. A like testimony is borne by the distinguished officer placed over the Customs of the district—it being a rare occurrence for a Mariner *now* to appear on the floor of the Custom-house under the influence of intoxicating liquors. But above all, the trading part of the community, connected with vessels, are free to testify to the sobriety and orderly conduct of Mariners at the commencement of a voyage, (exhibiting a most striking contrast to former days) and also of the reports made to them by their Captains, of the subordination and unexceptionable conduct of sailors whilst they are at sea.

Well may it be said, "What things hath God wrought among the Mariners!" "They that go down to the sea in ships, and do business in great waters, these see the works of the Lord, and his wonders in the deep; these cry unto the Lord in their trouble, and he bringeth them out of their distresses." "He maketh the storm a calm, so that the waves are still: then they are glad, and cry, Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Is there not much encouragement to hope from such facts, that the set time to favour Mariners is come, and that the abundance of the sea shall be converted unto God? Many days do not now pass without Mariners being seen who are awake to a general and particular Providence, while they behold the works of the Lord, and his wonders in the deep.

To the devoted and patriarchal Preacher on whom devolves the interesting charge of ministering statedly to the Seamen, nothing could afford more joy and rejoicing to his heart, than he experiences

in seeing the bread, he has cast upon the waters, thus returning after many days, according to the Divine promise—and in contemplating still brighter prospects in future. The sum and substance of his preaching is, repent, or perish—believe in the Lord Jesus Christ, and be saved. Gospel simplicity is well suited to his audience; and his practice, very frequently is, to lecture on the substance of a chapter, dwelling most on the parts particularly adapted to existing circumstances. This mode, it is believed, the Mariners are best pleased with; and it has the effect of producing a habit of thinking on what they hear and read.

Passing occurrences are also very happily improved by the Preacher, as will appear in the use made of the following incident. The ship's company of the Benjamin Rush, presented to the Mariners' Church, a miniature ship prepared for the purpose, in a late voyage to Canton, rigged in the most perfect style, and now moored over the pulpit in the Mariner's Church. The day after it was placed there, being the Sabbath, the speaker observed that the hull of the ship composed of many pieces, bound round with plank, was like our bodies composed of many parts, covered with flesh and skin. If the ship leaked, he observed, it caused hard labour at the pumps: so sin indulged would cause great sorrow both here and hereafter. If a plank gave way, the ship would sink; and if the thread of life should break, the soul would depart immediately into the eternal world. The masts and rigging being intended for the purpose of spreading sails, that the ship might be speedily conveyed from port to port, might show the need of using the means of grace, which the Lord has appointed, and in the proper use of which we may hope to obtain the influence of the Holy Spirit, as a heavenly wind to take us to the haven of eternal rest.

The captain of the ship in which this model was made had given it the name of "Beulah," taken from Isaiah lxii. 4, "No more forsaken," and this text was inscribed on the Burgee at the fore royal mast head. It was observed from this that sailors had formerly said no one cared for their souls, but now it was remarked they were earnestly invited to come to the blessed Saviour, and all who should comply with the invitation might call their Maker their Father. On the main royal mast head was the flag with *Bethel* written on it. That, said the preacher, should always remind us of Jacob's vision at Bethel, where he saw the ladder set up from Earth to Heaven, and the Lord at the head of it. Seamen when mounting the shroud should think of being prepared to be wrapped in a shroud. The American flag at the stern shows the importance of navigation, without which Columbus would never have discovered this happy land. This ship has anchors at her bows, but if they were cast out where there were no soundings, it would do them no good; so if they should be trusting in the general mercy of God, without having their hope fixed on the foundation he has laid in Jesus Christ, they must certainly perish; but if fixed on him within the vail, they would at last be safely brought up into eternal rest and happiness. The compass being absolutely necessary for the helmsman to know how to steer the ship, should remind us that the Scriptures alone can direct us to the port of eternal glory." After the address some account was given of the experience of Seamen; and the whole service was attended to with deep solemnity. The church was crowded, and a liberal deposit was made in the boxes. * * * * *

The Sunday School is composed of a President and nineteen Teachers, and two hundred and twenty-five scholars. The Teachers are of the Methodist, Episcopal and Presbyterian persuasions; seven of them profess religion publicly, the others are seriously inclined. The pupils are the children of Mariners, or of those who worship in the Church. The number generally attending at one time does not exceed one hundred and fifty, and with which the gallery is filled.

Although the desirable circumstance cannot be stated of any of those pupils having made a publick profession of religion, yet the death bed of some, who have been called into the eternal world, has given evidence that they have made a happy exchange.

The children sing a hymn on every occasion of meeting and receive an address from the Preacher before publick worship. They appear to be benefited, and many of them evidently are seriously impressed. Some of the old scholars who now frequent the sea, whenever they return home manifest their attachment to the school in which they have been taught; and often display a New Testament bearing evident marks that it has been in much use.

The fiscal concerns of the School are in a measure easy. It is supported by the contributions of its members, and sixty annual subscribers at one dollar each.

Whilst the Mariners' Church has so much reason to sing of mercy, an event has nevertheless taken place in the past year, of a very afflictive and mournful kind. We refer to the lamented death of one of its earliest, and most efficient friends; the late estimable and excellent Christian mariner, Commodore Dale. His

is a name distinguished in the naval history of America, and it is here recorded with all the sweet recollections, attending the memory of the just: He was an Israelite indeed, in whom there was no guile. By the Preacher as well as by all concerned in the establishment, he was a friend most highly valued; a supporter, a counsellor, a pillar of the Institution. His Christian meekness and gospel simplicity; his uniformity of character and devotedness to every good word and work; his evangelical principles; his holy zeal, to build up the Redeemer's kingdom on earth; and especially the importance of his services to the cause of the Mariner, procured for him an elevated station in the community in which he lived, and inspires the firm belief that the public loss is his own eternal gain.

The Church of Christ is one, and all the friends of Zion will feel a strong desire to promote her interests in every part of the world; those however who are more immediately concerned in efforts for the religious improvement of Seamen, will feel a peculiar obligation and desire to attend to this particular duty: such has been the motive which has actuated the aged and zealous Preacher of this Church to undertake visits to New-York and Baltimore. In the former city great things have been done for the promotion of the Mariners' cause in general, particularly in the recent establishment of an "American Seamen's Friend Society," the object of which, in addition to the public administration of the gospel, is specified in the following particulars.

To establish "reputable and orderly boarding houses in the several seaport towns of our country, where special attention will be paid as well to the morals as to the protection of the property and civil rights of Seamen, each of which houses, when practicable, is to be furnished with a reading room and a small library of suitable books."

"Register or Intelligence Offices, where Seamen of good character may have their names entered and lodgings designated, for application by ship owners and masters."

"A Saving Bank for the deposit on interest of such portion of the Seamen's earnings as they may deem expedient."

"The employment of Agents or Missionaries to traverse the coast, visit vessels and distribute Bibles and Tracts, and to co-operate with the local committees appointed for that purpose, to induce Seamen to resort to the boarding houses under the patronage of the society, and to attend places of worship."

"The establishment of schools for the instruction as well of adults as the children of Seamen."

"To afford such aid as the means of the Institution will allow to Marine preaching establishments and all kindred Institutions."

The most entire approbation is given by us to the objects expressed in the foregoing articles, and the hope is entertained that in process of time the benevolent views of the "American Seamen's Friend Society," will be carried into effect "in the several seaport towns of our country."

In Baltimore it appears there is in great forwardness, and very near to completion, a new building designed for a Mariners' Church—the consecration of which is in contemplation very shortly; to attend which the venerable Preacher here is invited and expects to officiate.*

At Boston, Charleston, South Carolina, Norfolk and New Orleans, similar establishments have been made; much activity is known to prevail in the two first, and it is hoped, that there is no want of a holy zeal in the others. For the New Orleans establishment a Reverend gentleman has been deputed by a society formed at that place, to travel and solicit funds in aid of erecting a Mariners' Church. That port being the resort of numerous vessels from different parts of the world, affords a large field for benevolent exertions, and has a peculiar claim on other places for aid, from the circumstance that very few of the Seamen are other than strangers.

The communications from London, embracing a correspondence with the Rev. G. C. Smith, the distinguished Preacher of the Mariners' Church in that city, and Thomas Philips, Esq. Secretary of the British and Foreign Seamen's Friend Society and Bethel Union, have afforded the most ample and satisfactory information of the blessed work prevailing among Seamen in England, and also of the deep concern which appears to be implanted in the hearts of British Christians to promote this glorious cause, not only in their own land, but throughout the world.

* * * * *

In concluding this statement, it is felt to be incumbent, that we should be deeply sensible of the goodness of God, in condescending so remarkably to smile on the effort which has here been made, to extend the blessings of the gospel to our seafaring brethren; that we should humbly and fervently implore his gracious benediction on all the endeavours we shall use, for the same purpose, in time to come; and that while we earnestly solicit our fel-

* It appears from Mr. Eastburn's journal, that he did attend and officiate on the occasion here referred to.

low Christians to unite their supplications with ours in this behalf, we should express our gratitude to those who have already favoured our undertaking with their patronage and their prayers."

The foregoing report is the last which has been published, in relation to the Mariners' church in Philadelphia. Mr. Eastburn was present when it was read, and participated largely in the pleasure which all the friends of the establishment experienced, in contemplating its prosperity and its prospects. Previously, however, as appears from his journal, his health had, for some time, been less firm than usual; and his unabated exertions, when he was verging on the age of fourscore, had doubtless some effect in increasing his infirmities, and hastening the period when he was to exchange them all for immortal bliss, activity and vigour. His decline was gradual, and he continued to preach occasionally, even after his worthy successor, the Rev. Alfred H. Dashiel, stood ready to supply his place, whenever his feebleness might demand aid or relief. It appears from the journal, that Mr. Dashiel performed the last service for which Mr. E. made preparation, but which he found himself unable to attempt.

On the 26th of June, 1827, the writer of this memoir paid a visit to his aged friend, drawing near in appearance to the eternal world; but not in much pain at the time, and in perfect possession of all his powers of intellect and speech. The conversation, which lasted for perhaps an hour, turned on scenes past, present, and to come; and terminated in a distinct agreement to pray daily for each other, till one or the other should become silent in death. For the two immediately succeeding months the writer was, the most of the time, absent from the city, and at a considerable distance from it. On one occasion, a rumour where he was, announced the death of Mr. Eastburn, with such circumstances of probability as to leave no doubt in the mind of the writer, that he was no longer in a situation to be the proper subject of prayer; and in place of petitions for him, thanksgiving for his edifying example, and supplications to be prepared to join him in a better world, seemed to be the incumbent duty of the survivor. On returning to the city however, he was agreeably surprised to find that his old friend was still in life; and that, on hearing of the rumour which had consigned him to the grave, he had said—"as yet, there is no such good news." He even revived so much after this, that in the month of September he was once carried to his beloved Mariners' church, where he made a short address to the Sabbath school children, and one still shorter to the mariners themselves. This was his farewell interview with them, and was so regarded by all the parties concerned—It is almost needless to say, that tears in abundance were shed on the occasion.

The organic disease of Mr. E. which terminated in death, was of the stomach and bowels, unaccompanied by fever till near its fatal issue. He had but little ease, except when it was procured by the use of anodynes; and at times his pain was extreme. Mortification was much apprehended, but it never took place. His appetite, in the progress of his complaint, entirely failed, and the powers of nature sunk by degrees, till the lamp of life went out by a gradual extinction.

To all who are acquainted with the influence which the bodily organization has on the mind, it will be obvious to remark, that the circumstances in which Mr. E. approached his dissolution, were exactly those which are least favourable to clear perceptions, and vigorous mental exercises. The mind which is not clouded, or debilitated, by the relaxation of all the springs of life, and the constant use of opiates, must be sustained and invigor-

ated in no ordinary manner; and that examples of this description have sometimes been seen, the writer is not disposed to deny. The subject of this memoir, however, did not furnish such an example. The usual influence of disease, and the usual effects of remedies, were, in his case, fully apparent. His mind, indeed, suffered no alienation, till very near the close of his mortal career, and then it was only fitful and partial. But in perspicacity, sensibility, vigour and animation, he was manifestly different from what he had been immediately before his confinement. It was therefore not wonderful, that on spiritual subjects, as on all others, he was less excitable than he was wont to be in health. He expressed no rapturous views of divine things. He used none of that language of ecstatick delight in God, and animated triumph over death and the grave, which is sometimes witnessed in holy men, as they draw near to the eternal world; and which he would have been the last man on earth to censure or undervalue. But what he exhibited —and it was most edifying and delightful to see it—was the blessed effects of long habits of piety—an humble, steadfast assurance of an interest in the unchanging covenant of grace. If his hope of heaven was ever shaded, it was but a passing cloud, a momentary eclipse. For more than seven months, during which he laboured under the disease that terminated in death, the habitual state of his mind was that of unreserved submission to the will of God, thankfulness for his mercies, a placid, tranquil, unwavering trust in the divine promises, and an unshaken expectation of a speedy and eternal vision and fruition of his covenant God and Saviour. The writer finds on consulting his diary, that on the 12th of January, a little more than a fortnight before Mr. Eastburn's death, the following memorandum is entered—"I found ——— at my house, on returning from paying what I expect will be my last visit to father Eastburn. I conversed with him, *and he told me that he had not a doubt, or a fear, in regard to his future happiness.* He thanked me for what I had done for him, in bringing him into publick usefulness. I prayed with him, and was a good deal affected:"—Such is a short-hand memorandum, made when no thought was entertained of penning this memoir, or that the record would be intelligible to any human eye but the writer's own—It is now published, as exhibiting the general state of the mind of this man of God, in the near view of eternity. He languished till the morning of the 30th of January, 1828, when, without a struggle, he fell asleep in Jesus, and went to be forever with the Lord.

(*To be concluded in our next.*)

Reviews.

The following review of a recently published biography of that most extraordinary youth John Urquhart, is extracted from the London Congregational Magazine for November last—We hope the work here reviewed will be republished in our country.

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MEMOIRS, INCLUDING LETTERS AND SELECT REMAINS, OF JOHN URQUHART, *late of the University of St. Andrew's. By Wm. Orme. 2 vols. 12mo. 10s. Holdsworth.*

The sensibilities of nature, as well as the benignant anticipations of grace, constrain us to drop the tear of unfeigned sorrow over the tomb of early and consecrated genius. The sight of the scathed sapling, or withered rosebud awakens

a displacent sympathy. But when a whole harvest is ravished from us by blasting mildew, just when the ear was bursting from its hood—it is not a bare frustration, it is a mockery of hope, that sharpens regret, and augments the sense of desolation. Yet such visitations are ordained to come upon an apostate race, to subserve the high purposes of a retributive and corrective dispensation. We are apt to call these displays of divine sovereignty *mysterious*, while their obvious tendency is not merely to impress the lesson of the universal reign of sin and death, but to teach the renovated part of human intelligences, that the God of grace is independent of the selectest agency, and that what he condescends to use, be it illustrious or mean, owes its efficiency to his own blessing. If the sympathies of nature seem to be all violated when youthful bloom and vigour are given as a prey to the destroyer, how much sharper does the pang become where there had been promise of eminent talent and rare endowment! Add still to the bitterness of the visitation—the disappointment of benevolent desires, the frustration of gracious hopes, the sudden extinction of a burning and a shining light in a benighted world—and the sadness both of natural feeling and of gracious sympathy, can rise no higher. Genius—the rarest of human endowments, and piety—the choicest of divine benedictions, fading like a nipt blossom or an unripe fruit, and dropping into the portion of weeds and withered leaves; this is a stroke that rankles, while it pierces to the holiest sanctuary, both of natural and devout sensibility. Science and Religion both deck themselves in weeds, and bend over such a tomb. The loss is not private; the stroke and the pang are not personal: it is the world that has lost a benefactor; the church that is bereft of an ornament.

Yet if it be true, that human life should be less estimated by years than by deeds and acquisitions, and if none have lived in vain who have lived to God, then the poignancy of our regrets may be softened, and our sense of loss mitigated. The premature fall of one man has been more useful than the long life of another. God has granted some of his servants more success after they were dead than while they lived; and made their graves more eloquent than their tongues. The good we design, and the promise we give in life, may yet be fulfilled, when we live only in the memories and regrets of mankind. Our very dust, at God's bidding, shall put forth a virtue, which living we could not command, and the bones of a dead prophet produce effects surpassing all that accompanied his life. Great, as we might fairly calculate, would have been the usefulness of a Spencer, and a Kirk White, and a Martyn, had their age been lengthened only to the ordinary lot of man, yet there is satisfactory evidence, in the excitement their deaths occasioned, in the impulse their characters gave—an impulse not yet subsided—and in the fragrancy of grace which their memories still diffuse, that the promise of their youth has not failed—they still bloom, still preach, still write. An honour has been accorded them not granted to many of our race, of having their youth immortalized, and all their fair colours and brightest hues perpetuated in the dewy freshness of the morning, before age had dimmed their lustre; just as we have seen flowers and fruits enshrined with all their loveliest tints in a bed of amber. And now another name must be added, and Urquhart be entwined with this flowery wreath of Zion's choicest blossoms.

In performing our duty, which we can hardly persuade ourselves ought to be that of critics, we are too much wrapt in admiration of *the extraordinary youth*, to allow any

feelings to predominate but those of regret, for so much excellence torn from us before we knew that we possessed it; and of ardent hope that the burning love, and matured piety, and manly wisdom of young Urquhart may yet display a seminating virtue, and rise again multiplied a hundred fold from his ashes, through the memorial by which those high qualities will now come in contact with more minds, than they could ever have influenced while living.

John Urquhart was a young man of only eighteen at his death, who had made a most distinguished figure in every department of learning, and far outstripped all his compeers; and of them it may be said, the fame of Dr. Chalmers had drawn some of the choicest youths of the North, and several from the South, to the University of St. Andrew's, at the time that young Urquhart made his appearance. It is not necessary for us to follow the narrative of his rapid and briliant transit. We shall first give our readers the opportunity of perusing the brief but expressive outline of his character from the pen of Dr. Chalmers, which is contained in the preface to the Memoir. It is addressed in a letter to Mr. Orme.

"He is altogether worthy of the biographical notice which you purpose. My first knowledge of him was as a student, in which capacity he far outpeered all his fellows; and in a class of uncommon force, and brilliancy of talent, shone forth as a star of the first magnitude.

"I do not recollect the subjects of his various essays; but the very first which he read in the hearing of myself, and of his fellow-students, placed him at the head of the class in point of estimation: a station which he supported throughout, and which was fully authenticated at the last, by the highest prize being assigned to him for those anonymous compositions, which are submitted to my own judgment, and among which, I decide the relative and respective merits, without any knowledge of their authors.

"For several months I only recognised him as a person of fine taste, and lofty intellect; which, teeming forth, as they did from one who had not yet terminated his boyhood, gave the indication, and the promise of something quite superlative in future life. It was not till after I had, for a time, admired his capacities for science, that I knew him as the object of a far higher admiration, for his deep and devoted sacredness.

"It was in the second session of my acquaintance with him, that I devolved upon him the care of a Sabbath-school, which I had formed. In the conduct of this little seminary, he displayed a tact, and a talent, which were quite admirable, and I felt myself far outrun by him, in the power of kind and impressive communication; and in that faculty, by which he commanded the interest of the pupils, and could gain, at all times, the entire sympathy of their understanding. Indeed, all his endowments, whether of the head or of the heart, were in the best possible keeping. For example,—he was alike literary and mathematical, and combined the utmost beauty of composition, with the rigour and precision of the exact sciences. But his crowning excellence was his piety; that virtue, which matured him so early for heaven, and bore him in triumph from that earth on which he hath so briefly sojourned. This religious spirit gave a certain etherial hue to all his college exhibitions. He had the amplitude of genius, but none of its irregularities. There was no shooting forth of mind in one direction, so as to give a prominency to certain acquisitions, by which to overshadow, or to leave behind, the other acquisitions of his educational course. He was neither a mere geometer, nor a mere linguist, nor a mere metaphysician; he was all put together; alike distinguished by the fulness, and the harmony of his powers.

"I leave to you, Sir, the narrative of his higher characteristics. I have spoken, and fully spoken, of the attainments of his philosophy,—to you it belongs, to speak of the sublimer attainments of his faith.

"Had I needed aught to reconcile me to the transition which I have made, from the state of a pastor, to that of a professor, it would justly be the successive presentation, year after year, of such students as John Urquhart, nor, in giving up the direct work of a Christian minister, can I regret the station to which Providence has translated me, at one of the fountain heads of the Christian ministry in our land."—pp. xvi.—xx.

Mr. Orme was his friend and pastor, Dr. Chalmers was one of his tutors at the University, and it may be deemed probable, that the one has been swayed by personal friend-

ship, and the other by an innocent kind of favouritism not unusual in teachers who entertain a lively interest in the improvement and eminence of their pupils. But so far as our judgment extends, though there should be a little over-estimating in some branches of his character, which we by no means profess to have detected, yet there is none in the total amount; and we are convinced that, after all, some of his great excellencies, and those the most astonishing in a lad of his age, considerably surpass all that his biographer and his literary friends have stated. It is abundantly evident, from the specimens contained in these interesting volumes, that however splendid were his literary acquirements, his gracious endowments were still more so. He might have found elsewhere many compeers in every department of science and letters, in which, at St. Andrew's at least, he stood without a rival; but we very much doubt if there existed his equal among the churches of Great Britain, either in theological science or practical piety; and certainly, for the extraordinary assemblage of genius, learning, theology, and holy zeal, it may be long before we shall hear of such another. His college career was short, but from the very first, splendid in a high degree. He entered the University by gaining the first *bursary*, or exhibition, from thirty-three competitors, in the year 1822. In every subsequent session he outstripped, by a lengthening distance, all his fellows; and successively attained the highest distinction in every stage of his *curriculum*. But Mr. Orme has wisely forborne to enter into details of his literary and scientifick eminence—he had a higher object in view than to hold forth his young friend as a favourite son of genius, or a rising light of science. The youthful Urquhart had felt the promptings of a nobler ambition; he had consecrated all to the service of his Saviour; and his short, yet happy career of *spiritual usefulness* was begun at St. Andrew's. There the Missionary standard was erected, and this youthful leader, who stood unrivalled amidst the venerable Halls of that ancient University, and bore off its highest honours, was not ashamed to stand at its gate, and cry, "Who is on the Lord's side? let him come unto me." A band of choice young spirits caught the flame; and there did he assemble them, from time to time, to fire their breasts with a purer ardour, than that which urged them up the hill of science. He had, with some others of his youthful associates, resolutely devoted himself to the Missionary work; was endeavouring to spread the holy leaven; concerting measures for uniting the pious youth in all the Universities of Scotland, England, and America, in one Missionary Association, and was labouring to induce affectionate and reluctant relatives to resign him for ever to the Lord's work among the heathen, when, like a too early flower, that had untimely discovered its beauty, he faded, and sank almost without warning before the astonished and admiring gaze of his friends.

There is, if not a *melancholy*, (for we would not seem to use a *murmuring* word in reference to his fall,) yet a *plaintive* satisfaction now in the perusal of those *remains* which particularly exhibit his attainments in divine knowledge and personal religion. Mr. Orme has dedicated his work to the *London Missionary Society*, who were to have had the living youth, as soon as his affairs and the feelings of his relatives, and *his age*, would have justified them in accepting his services. They have his *memory*; they have the *picture*, of a missionary student, such an one as may yet do them and their cause much more essential service than could have been rendered by his personal labours, had they been extended to hoary hairs.

We shall now present our readers with one or two specimens of his religious attainments. These, in the style and grace of their execution, will enable every qualified person to judge of the general superiority of his faculties, as well as show, in its results, the amount of his various attainments. The first is only a fragment, and is entitled

"ON THE LOVE OF FAME.

"*And seekest thou great things for thyself?" &c.* Jeremiah.

"I have often thought it peculiarly interesting to compare that morality which is to be found in the systems of ancient philosophy, with the morality which is contained in the Bible;—to see the heart of man still reflecting, though dimly and imperfectly that image which was stamped upon it at first;—to observe the harmonious accordance which obtains between the law that is written in the heart, and the law which has been revealed to us by the Spirit of God, and thus to identify that God who hath formed the heart of man, with that God, who, in times past, spake unto the fathers by the prophets; and who hath in these last days spoken unto us by his Son.

"Some of these theories of the ancients are so beautiful, and so perfect, that we are apt to feel disappointed that their practical influence was not extensively and powerfully felt. But we shall not wonder at this, if we consider how difficult it is to arrest the attention by abstract truths;—and how little of practical efficacy there is in such truths, even when most fully apprehended. To cultivate any feeling, we must not look to the feeling itself; but to the object which naturally excites it. And in this point of view we may behold the vast superiority of the Christian religion, to every other, as a system of practical morality.

"Here the abstract principles of natural religion are embodied in facts; and all that we have to do is to direct the attention to these facts, and the proper state of feeling is the invariable and immediate result.

"But not only are the systems of the ancient philosophers deficient in practical efficacy; they are even imperfect as theories of morality. Pure and elevated as they appear, when viewed abstractly, and in themselves, they cannot stand a comparison with that purer system which has been given us by revelation.

"To most of the precepts which are given us in the Bible, we can find some counterpart in the writings of heathen philosophers; but there is one virtue which we hesitate not to say, is more frequently inculcated in the Bible than any other;—for a counterpart to which you may search the whole writings of ancient philosophy, and find nothing that bears to it the most distant resemblance. Never did there come from the pen of a heathen, sentiments like those contained in our motto:—"Seekest thou great things for thyself? Seek them not." It is a very striking fact, that, in the language of Greece and Rome, there is not a word to express humility as a virtue:—those words which are generally used signify rather meanness, and that crouching to power, which is the feeling not of a humble, but of a dastardly spirit. On the other hand, pride and haughtiness were considered as the concomitants of prowess and bravery; and hence the heroes of ancient poetry are generally furnished with an abundant portion of both.

"Yes; that vice which we inherit from the author of our misery, lurks too successfully in the recesses of the human bosom, to be discovered by the light of reason alone;—it requires a more searching scrutiny to drag it from that place, while it has taken up its abode in the inmost penetralia of our souls. In the present depraved state of the human heart, it is difficult to distinguish between those desires and propensities which may have once been pure, but which, at the fall, were perverted, and those which are radically evil, and which could not have existed in the heart of man, in his state of original purity. Without hesitation, we would class pride in the latter division, as a feeling altogether of demoniacal origin; and which could not exist in the mind of a pure and holy being.

"But though we can thus give a most unhesitating deliverance with regard to this vice itself, there are some of its modifications about which we cannot pronounce so decidedly. The desire of fame, and the desire of power, and all that is described in our text by the seeking after great things, have so often been declared by our theological writers to be innocent, if not laudable propensities, that we almost feel as if it were presumption for us to give it as our opinion that they are inimical to the spirit of true religion.

"It may be true, that such feelings existed in the bosom of our first parents, before their expulsion from the blissful abodes of Eden; and that they vied with each other to gain the favour and applause perhaps of their God. And it may be true, that there is among the angels as generous emulation, to provoke each other to good works;—but still we think

it true, that in our present condition, it is extremely dangerous, if not sinful, to give way to this propensity.

"It may be argued, indeed, that the love of praise operates as a very powerful principle in restraining many of the fiercer passions, and that without it the moral world would soon become a scene of wi d confusion and disorder; but in the same manner might we plead for anger and selfishness, and even avarice itself. These are all very powerful checks in restraining many of our grosser propensities, and to them we are indebted for many of the decencies which adorn civilized society; but who would make this a plea for their virtuousness?

"There is one circumstance which makes the love of fame a very dangerous propensity;—it is the very low standard of virtue which generally prevails in the world. Were the standard a perfect one, then would the case be different. He only would be praised, who was truly virtuous, and the love of fame would be identical with the love of virtue. But this, alas, is not the case. The men of the world have fixed on a standard of virtue convenient for themselves; and whoever by his actions goes beyond this standard, tacitly pronounces condemnation upon them, and most assuredly will meet with their hatred and disapprobation. It is thus that the most virtuous in all ages have been met with ignominy and contempt. And it is thus that this deference to the opinion of the world has diverted many from the conscientious performance of what they knew to be right.

"Thus, even in a worldly point of view, and considered merely as an abstract question in morals, would we consider the opinions of our fellow-men a most improper standard whereby to regulate our actions. But when we add yet another element, and consider the subject as it bears upon our religious character,—when we consider it not only as it affects our duty to our fellow-men, but as it affects our duty to God, we shall feel that to make the praise of men the standard of our conduct is still more dangerous.

"The love of praise is, perhaps, an original principle of our constitution; and if it be, then it were vain to attempt its annihilation. Nor is this required of us. All that we are bid do in the Bible, is to give it a new direction. And the condemnation of the Pharisees of old, was not that they loved praise, but that they loved the praise of men more than the praise of God.

"We know of no feeling in our constitution which is stronger, which is more difficult to overcome than the love of fame, or the love of praise, for we hold them to be very nearly the same. So strong is it, that it is capable of carrying us through the greatest difficulties and dangers, of enabling us to persevere in the most unwearied exertion, and urging us onward even to death itself."—pp. 190—195.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

In making selections for this department of our work, we take those which we think will be most useful or interesting to our readers; and if they are the production of our own countrymen we like them the better. But science is not exclusively of any country; and foreign articles often contain information more important than those of a domestick character, for a monthly periodical—The newspapers contain domestick intelligence of every kind. The whole of the subsequent articles are taken from the Christian Observer for the months of June and July last.

Mr. Bakewell, in his introduction to geology, states, that the coal of England will be exhausted in 350 years, but that South Wales will supply our posterity for 2000 years longer.

IRELAND.

The Eighth Report of the Commissioners on Education in Ireland states, that, among one hundred and sixty divinity students in the Roman Catholick College of Maynooth, there are not above half a dozen or a dozen copies of the Old or New Testament, and that very few students ever refer to the original text.

FRANCE.

Mr. Balbi has made the following calculation of the number of newspapers, magazines, and other periodical publications throughout the world.

	Population in Millions.	Number of Journals.
United States	11	800
British Dominions	142	578
Total of States having English origin	153	1378
Total of all other States	583	1790
Europe	227	2142
America	39	978
Asia	390	27
Africa	60	12
Islands	20	9
Total for the globe	737	3168

GERMANY.

At Altoting, near Landshut, Salzburg, is a celebrated shrine called the shrine of "Our Black Lady." The devotees, who are numerous on festival days, and include many pilgrims from a great distance, believe that the Virgin Mary was an African. Black images of her are seen in every direction in the town. Some of the thick bars of the iron railing round the shrine have been worn to half their dimensions by the pressure and friction of crowds of worshippers during probably two centuries.

The last Report of the Royal Society of Literature, presents a syllabus of an elaborate memoir on the Book of Job, read before the society, by the Rev. E. Davies. The author dissents from the opinion that it was composed or translated by Moses, to console the Israelites under their bondage; but thinks it probable, that Moses introduced it to his countrymen as sacred and canonical. He further maintains, that it is not an allegory, but an historical relation; and replies to the arguments of Warburton and Orton, who considered it a dramatic poem, composed by one of the prophets during the captivity. He argues that Uz was in Idumea, near the southern border of Judea; that the patriarch's residence was Bozrah; and that Job was the Jobab mentioned as one of the kings of that country, Genesis xxxvi. The date of Job's afflictions he makes to be 1923 B. C.; and the cause of them the expedition of the four kings, Genesis xiv. From these coincidences he concludes, that Job was that "righteous king," and "priest of the true God," to whom Abraham paid tithes. He considers the narrative as chiefly the composition of Job himself, and as a splendid record of the manners, genius, and religion of the primitive ages of antiquity.

At a meeting convened to aid the completion of the tunnel under the Thames, the Duke of Wellington stated, that £170,000 have been expended upon the object, and that £200,000 would be necessary to complete it. This sum is being raised by subscriptions and debentures.

Mr. Frost, in his ingenious essay on the Mustard Tree mentioned in the New Testament, considers that it is not the plant Sinapis Nigra, but probably the Phytolacca Dodecandra, which is intended. His reasons are, that the seed of the former is not the smallest of seeds; and that it does not produce a tree; whereas the latter does produce one of the largest of the indigenous trees of Judea, and is the smallest of any tree producing seed in that country. It is also used like mustard, both as a condiment and a medicinal stimulant.

Dublin has begun to rival the magnificent spectacle of the charity children at St. Paul's, by an annual meeting of 5000 children at the cathedral of St. Patrick. Deeply interesting and affecting as is such a scene, if asked whether it is desirable to introduce it where it has not hitherto been customary, we should say, that we doubt whether it compensates for the many inconveniences which attend it; among which the enormous expense, at least in London, and including the local expenses of the several schools, is not an inconsiderable item. We have ourselves a strong opinion upon the general impropriety of making publick exhibitions of schools, even with the most kind and charitable intention. The injury done to the minds of many children by the publicity and display, even at charity sermons for their benefit, has been incalculable. But we forbear proceeding with the topic; which, however, some of our able correspondents may think worth their notice.

FRANCE.

M. Cuvier has issued a circular, in which he states, that the government are anxious to promote the elementary instruction of the people, and wish to know every particular relative to the schools in connexion with the Protestant church, with a view to favour their object.

M. Fontenelle has established a manufactory for paper from refuse liquorice root after the juice is extracted. The paper is stated to be of good quality, and very cheap.

NETHERLANDS.

A prize has been adjudged to M. Hensmans, for proving that the spirit obtained from different substances,—as fruits, grain, roots, or sugar,—is substantially the same in all cases, the apparent differences arising only from the presence of some extraneous matters, which are not easily removed in rectifying.

TURKEY.

Mr. Leeves states, that the Turks will not allow any new Christian church to be built in their dominions; and even the repairs of any old one are not permitted, without the payment of large fines. The Greeks do indeed make small repairs by stealth, but with great risk in case of discovery. He mentions a poor priest who was fined several hundred piastres for whitewashing his little apartment, which happened to be within the precincts of a church.

There has been for some time established at a town called Kirk Killesi a Greek school, on the system of mutual instruction. It contains forty or fifty scholars, who make great progress. There appears to be but one other school of the kind in all Turkey.

EGYPT.

Mr. Landseer has offered a conjecture, that the remarkable fact of the pyramids being the only edifices in Egypt which are destitute of hieroglyphick inscriptions, may be accounted for upon the statement of Herodotus, that they were built by the Cheops family, since both Cheops and his brother Cephrenes are spoken of by that historian as having shown contempt for the religion of their country, and shutting up the temples; whence Mr. Landseer infers, that they were not likely to permit the sacred hieroglyphick language to be employed on the costly edifices which they founded as memorials of themselves. The popular conjecture is, that these structures were created by the labours of the children of Israel in bondage, who would not consent to record idolatrous inscriptions.

SANDWICH ISLANDS.

Mr. Ellis, in his preface to Mr. Stewart's interesting Journal of his Residence in the Sandwich Islands, states, that the instruction of the inhabitants has proceeded so rapidly as to be quite astonishing. In 1826, there were 8,000 scholars in the schools of one island; in another sixty-nine schools attended a publick examination; in one year, 78,000 spelling-books and tracts had been printed; and the translation of the Gospel of St. Matthew had been forwarded to America to be printed. As a proof of the amended morals which have resulted from the labours of the missionaries, an officer states that when the Cornwallis visited Hawaii, a few years since, not fewer than 400 women came immediately on board, whereas not one visited the Blonde.

JAPAN.

Mr. Medhurst, a missionary at Batavia, has met with a number of Japan books, including eight dictionaries, which he has caused to be translated into English, as important auxiliaries, not merely to literary but to Christian missionary purposes.

Religious Intelligence.

We last month published the letters addressed by the Executive Committee of the Board of Missions of the Presbyterian Church, to the American Board of Commissioners for Foreign Missions, and to the Home Missionary Society. To these letters the Executive Committee have received the following answers.

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LETTER

From Jeremiah Evarts, Esq. Cor. Sec. of the A. B. F. M.

Missionary Rooms, Boston,
Aug. 5, 1828.

Rev. Ezra Stiles Ely, D. D. Cor. Sec. of the Board of Missions of the Gen. Ass. of the Presbyterian Church in the U. States.

My dear Sir,

Your letter addressed to the Prudential Committee of the Am. Board of Com. for For. Missions dated July 4th, came to the Missionary Rooms on the 9th. I was then absent on a journey for the purpose of attending the meetings of Auxiliary Societies.

At the first meeting of the Committee after my return, your letter was read, and the following resolution was passed, with reference to it—namely:

"*Resolved*, That the Committee cordially approve of the truly Catholick and Christian spirit, which pervades that letter; and that the Corresponding Secretary be directed to reciprocate the sentiments of Christian friendship and union, which are there so affectionately expressed."

You perceive, by the phraseology of the resolution, that a preamble had made a part of the record; in which preamble the letter was described.

You may be assured, dear Sir, that we cherish a disposition to co-operate in evangelical labours, with all who love the Lord Jesus Christ in sincerity. Our missionaries are in the habit of cultivating the same disposition; and we have already seen the advantage of this course, in the enlarged views and the comprehensive plans, which are entertained on missionary ground, and in the cordial attachment to each other, felt by missionaries of different denominations, who are yet united in the great essential truths of Christianity.

While all intelligent Christians in our land are united in the decision, that it becomes the American churches to make

the most vigorous and persevering exertions for sending the Gospel to the heathen, there may be diversities of opinion as to the number of Missionary Societies, which should be organized and sustained as the regular channels of conveying the streams of Christian beneficence to the pagan world, and as to the exact sphere of operation which may be most advantageously assigned to each Society. In regard to such diversities of opinion, it would not become us, as functionaries of one of these Societies, to decide. The Providence of God may be expected to make questions of this kind so clear, that the pious and benevolent will not be seriously embarrassed as to the course of their duty. Of one thing we are confident, which is, that all Christians should rejoice in the success of every evangelical labourer, wherever his lot may be cast, and by whomsoever he may be directed and supported: and it is our habitual prayer, that God would so guide his children, in the formation and management of all plans of combined operation, as to bring forward the very best agencies, and cause them to be directed in the manner most for his glory. We are thankful to Him for any measure of confidence, which has been reposed, by the Christian community, in the Board for which we act; and we have reason for unfeigned humility before Him, because we have not been more unreservedly devoted to his service, and more strenuously employed in promoting it.

We cannot be apprehensive that our Board will be thought deficient in respect and affection for the Presbyterian Church by any who consider, that nearly half our members belong to that church; that these members, with our associates of the Dutch Church, are a majority of the whole number; that we have gladly appointed missionaries belonging to the Presbyterian Church whenever we could obtain them; that most of our ordained missionaries among the Indians, with their churches of converted heathens, now belong to Presbyteries; and that those who do not now sustain this relation, are desirous of doing so as soon as possible.

With affectionate salutations to the members of your Board of Missions, I am, dear Sir, very sincerely, your friend and brother in the Gospel,

Jebh. Evarts, Cor. Sec.

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LETTER

From the Rev. A. Peters, Cor. Sec. of the A. H. M. S.

Office of the A. H. M. S. 144 *Nassau st. New York, Aug.* 13, 1828.

To the Executive Committee of the Board of Missions of the General Assembly of the Presbyterian Church.

Brethren,

Your letter of the 4th ult. was duly received. That part of it relating to the statistics of the Presbyterian Church, for which we thank you, we have published, accompanied with some remarks, in the "Home Missionary" for the present month, which has been forwarded to the hand of your Secretary.

The doctrinal part of your communication appears to us, in the main, to agree with the "Confession of Faith," and to coincide with the views of the Presbyterian Church generally, and of the three other principal denominations already represented in the American Home Missionary Society, whose servants we are.

We also cordially unite with the Board of Missions, in the "fervent desire that the gospel of the blessed God may, as speedily as possible, be preached to every human being under heaven." But we have the unhappiness, as you already know, to differ with a portion of that Board, in opinion, as to the means which God will bless to the accomplishment of this very desirable result. It is our settled belief, in which we are confident the great majority of our Presbyterian brethren agree with us, that the most effectually and happily to promote the interests of the Redeemer's kingdom, in this country, we ought not to deny ourselves the co-operation of other denominations, who agree with us in essential doctrines, and the entire spirit of whose prayers and efforts is in accordance with our own. We therefore rejoiced and rendered thanks to God, when such co-operation was mutually pledged in the formation of a national society for Home Missions. Very many of our brethren, in all parts of the country, but especially in the Presbyterian Church rejoiced with us, as appears from the numerous congratulatory letters now on our files.

It was the object of the Society, and has been the earnest endeavour of the Committee, to combine and concentrate, and thus increase the action of such denominations as should be pleased to unite with us in the great work of furnishing the gospel to all the destitute in the United States. But as the formation of the National Society was recommended by a large representation from the Presbyterian, Congregational, Reformed Dutch, and Associate Reformed Churches, so it has hitherto principally depended, for its efficiency and usefulness, upon the co-operation of the Friends of Missions connected with these several bodies. This has been to a large extent, and with

great cordiality, already afforded. The contributions of the Presbyterian Church especially have been large, amounting to more than four-fifths of the whole income of the Society, while the appropriations of the Committee in aid of Presbyterian Congregations have been in full proportion to the amount derived from that denomination. In these appropriations the Committee are not aware that they have in a single instance interfered with Presbyterial order. Indeed the uniform condition of their grants of aid has rendered such interference impossible. As this is a society to aid feeble congregations and destitute regions in maintaining and supporting ministers, rather than to assist candidates in finding places, the great majority of its missionaries have first been elected by the congregations as Pastors or Stated Supplies, and then, on application from the people, aid has been granted. Nor have the Committee interfered with the peculiar doctrinal views of the churches aided. Such churches have been left as free to exercise their choice, as if they had been in no degree dependent on the Society for assistance; while the Committee has thus possessed all the security for the orthodoxy of its Missionaries which the constitution of the Presbyterian Church furnishes to its congregations in the choice of their pastors; and greater security than this we could not require. The same liberal and unoffending plan has been pursued in congregations connected with the other denominations before named, leaving it to the ecclesiastical bodies to which they belong, to guard the purity of the ministerial character within their own bounds, and to direct as far as they deem it expedient, the choice of their churches.

In the prosecution of this plan, the Society has been prospered beyond the most sanguine expectations of its friends. God has given it favour in the eyes of the Christian publick. Societies and Associations auxiliary to it have been formed in almost every portion of the United States, to the number of more than *two hundred.* The patronage of the churches has been liberal, and the Committee can no longer entertain a doubt, that this Society, living as it does, in the confidence and affections of God's people, is able to furnish all needed aid in the support of as many ministers in the feeble congregations and frontier settlements of our country, as can be furnished by all the denominations above named. This we stated on the floor of the last General Assembly, and this, in reliance on the blessing of God, we have repeatedly pledged ourselves to see accomplished.

This Society has also fully answered the expectations of its founders in the influence which it has exerted on the character and spirit of the Domestic Missionary efforts of this country. It has formed a medium of communication between the destitute in our new settlements, and those who have the ability to supply them. It has brought the cry of the needy to the door of the American Churches; and opened a channel through which the charities of the older States may be conveyed to the new and comparatively destitute communities of the West and South. The natural result of such a provision has been to make the office of this Society an office of general intelligence on the subject of Home Missions. Holding correspondence with all parts of the country, this Committee possess the means of estimating, more justly than the Board of any smaller Society, the comparative claims of different districts of the destitute; and is thus able to afford the most valuable information, both to ministers wishing to be directed to the most useful fields of labour, and to applicant congregations and destitute regions who desire to obtain ministers.

One such general Board, in the opinion of the founders of the Home Missionary Society, was necessary to prevent the interference and cross action of a large number of local Societies, occupying portions of the same field without concert and without agreement; and the happy influence of the Society in this respect, so far as it has received the co-operation of smaller missionary associations, has evinced the wisdom of this opinion. Let each of the missionary societies connected with the denominations named in the former part of this letter become auxiliaries or Branches of the Home Missionary Society, on the terms recommended in the appendix to our last Report, and republished in the "Home Missionary" for July, [No. 3,] and we have the fullest confidence that they would all be greatly strengthened and stimulated in their work, while we can conceive of no embarrassment which could grow out of such connexion.

But the existence of *two general Boards* acting independently of each other, seeking to extend their efforts over the whole, or any large part of this country, and asking the co-operation of all the churches within certain bounds, must, we think, increase rather than diminish the evils which rendered one such society necessary. To those who are unacquainted with the details of the missionary work, as it has hitherto been conducted in this country, the force of this remark may not be, at once, apparent. But it is one of the plainest and fairest deductions from the experience of this committee, that two such so-

cieties, acting on the same field, and deriving their income from the same sources, will necessarily interfere with each other, both in the business of collections, and appropriations; and by thus interfering, they will divide, and by dividing they will diminish, the contributions of the benevolent to this work of love.

In this age of benevolent action, when so many great and, in some respects, distinct objects are claiming the charities of the churches, it has seemed to us important, that our appeal on behalf of each, be reduced to the most simple and undivided form. In this you will doubtless agree with us; every pastor, whose mind has been long awake to the great Christian enterprises of the day, and who has watched the effect of such appeals upon his own congregation, will agree with us, that it is *not wise to multiply unnecessarily* the calls of Christian charity. Let every great and good object be presented. Let the churches be informed of the claims of each, and solicited to contribute to its promotion, and the more they are enlightened as to the great things to be done by them, and the more they experience the blessedness of giving, the more they will be willing to do. This is a principle every where recognised—a principle too which leads to the most happy results, where it is wisely and candidly addressed. But it may be abused, and the advantages of it worse than lost to the cause of Christ, by an unnecessary multiplication of demands. If, for example, within the bounds of the Presbyterian church, there were two general societies formed for Foreign Missions, two Bible, two Education, two Tract, two Sabbath School, two Colonization, and two Sabbath Union Societies, each seeking the patronage of all the Churches, and each acting independently, sending their agents in rapid succession, and without agreement as to times and seasons, through all the congregations, would not even Christians have reason to complain? They would be perplexed and displeased by such an unnecessary division of labour and multiplication of appeals.

Besides, the expense of such a system of action would greatly exceed what would be necessary to carry on the same work, with far greater energy, by means of one general Society for each distinct object. But if division of effort in every other great object of Christian charity, would be attended with evils, such as we have here described, how can we be divided and still avoid these evils in the work of Domestick Missions, whose success depends, perhaps equally with that of any other enterprise, upon the union of its friends?

We might add to these considerations many others, in view of which we are constrained to differ from those members of the Board of Missions of the General Assembly who have deemed it wise to revive the action of that Board, by appointing its Agents to travel over much of the ground already occupied by the A. H. M. S. and to solicit the increased patronage of churches which have pledged themselves to the extent of their ability, to contribute to the same object, through this Society. We have regarded with deep regret, this measure of the Committee of the Board, because we fear it will produce divisions in the Presbyterian church, while it mars the beauty of that system of co-operation, which has been so happily begun, between it and the other denominations, whose prayers and alms have helped to sustain the national Society. We do most earnestly desire that the churches connected with the General Assembly, and their brethren of the same faith, may be induced to act in concert, in the great work of supplying all the destitute of this growing nation with the stated administration of the word and ordinances of the gospel. Looking to God to direct both us and you to such means as he will approve and bless to the advancement of his own glory, and the spiritual salvation of our common country, we are, with high respect, brethren, your fellow servants.

By order of the Executive Committee,

Absalom Peters,
Cor. Sec. of the A. H. M. S.

EXTRACT FROM THE MINUTES OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS OF THE PRESBYTERIAN CHURCH.

"The Executive Committee of the Board of Missions having maturely considered the subject of publishing the proceedings of the Board, and such information and communications as they may think of use to the Christian publick, have determined, with the leave of their respective editors, to employ simultaneously, as far as is practicable, *The Christian Advocate*, a monthly publication conducted by the Rev. Dr. Green; and *The Philadelphian*, a weekly religious newspaper issued by its proprietor, Mr. S. B. Ludlow. These brethren have offered the Committee the use, without charge, of a reasonable proportion of their pages; and through them, the patrons of the missionary operations of the General Assembly may derive more frequently, recent, detailed, and comprehensive information than they could through any one periodical work issued at the expense of the Board. The most important papers of the Committee will be published at large by both the *Advocate* and the *Philadelphian*; while the former

will give a monthly summary of the weekly details which will appear in the latter.

In consideration of these premises, and from regard to the intrinsic merits of these periodical publications, the Committee recommend the same to their Christian friends throughout the country; and desire the missionaries and agents of this Board, to receive subscriptions for, and promote the circulation of, these two publications, without using their influence to give the preference to one above the other. Our Christian friends will, of course, withhold, or confer their patronage on one or both, or neither, as they shall deem it their duty; but the Committee would be gratified if both should obtain equal and extensive circulation. Should either in the judgment of the Committee cease to deserve encouragement from the members of the Presbyterian church, they will not fail to recall this commendation."

On publishing this extract in our pages we think it proper to say, that the editor of this Miscellany, although a member of the Executive Committee, had no concern, as all his fellow members will bear witness, in originating, or in any wise promoting, the adoption of the measure which is the subject of the foregoing extract; while, at the same time, he admits that he is gratified by the recommendation which the extract contains, and will be thankful for any patronage which it may obtain for his work. But the truth is, that without this recommendation, he would have inserted in his pages nearly as much, perhaps quite as much, as they will now and hereafter be found to contain, of the proceedings of the Board of Missions of the Presbyterian church, and of its Executive Committee. He has no wish to conceal or disguise the fact, that he has done all in his power to obtain the organizing of that Board on its present plan, and that his heart is warmly engaged in promoting its present designs and operations—not, he can truly say, from any known sentiment of sectarian zeal, or the least unfriendliness to other missionary associations of an evangelical character, or to their plans and efforts. On the contrary, his best wishes and prayers are offered for their success, and his cordial co-operation—if it be worth mentioning—has been, and shall be, given, to their exertions to evangelize the world. But in perfect consistency with this, as he believes, he does earnestly wish to see the Presbyterian church, in its distinctive character, take an active and efficient part, a part proportioned to all its means moral and physical, in the great and glorious enterprise of "preaching the gospel to every creature." His reasons for this may be seen in the overture presented on the subject to the last General Assembly, and inserted in the Christian Advocate for June last. He will only add, that he is more and more convinced that the Presbyterian church, can be brought to co-operate in the great missionary cause far more extensively and efficiently through its own Board of Missions than in any other way. Many, very many of its members, were utterly, and he believes unchangeably, dissatisfied with every other mode of conducting this most momentous concern.

As the more liberal diffusion of the printed Minutes of the General Assembly renders their insertion in this Magazine less important than it has heretofore been, they will be omitted, at least for the present year; and the space which they have heretofore occupied will be filled with other religious intelligence. All the proceedings of the Assembly's Board of Missions, and of the Executive Committee of that Board, shall be carefully inserted—Nor is it foreseen that much abridgment will be necessary. All that is important shall be given in full detail. A historical epitome, (which we commence in this number and propose to continue,) will, we apprehend, be more agreeable to our readers, than an insertion of the minutes at large.

The names of the members of the existing Board of Missions may be seen in our June number, page 263.

The first meeting of the Board was on the 2d of June, when the Rev. Dr. Green was chosen president, and the Rev. Mr. Engles secretary, for the ensuing year.

It was ordered that the Minutes of the General Assembly appointing the Board form the first entry on their records.

Dr. Green and Messrs. Blight and Allen were appointed a committee, to prepare the outline of a plan to secure greater efficiency to the operations of this Board—to be submitted at the next meeting: And also to prepare circular letters to be transmitted to the distant members of the Board, requesting, if possible, their attendance at the next meeting, or such counsel and advice as may be useful to the Board in its contemplated operations.

The second meeting of the Board was on the 12th of June—Fifteen members were present—among whom were Rev. Drs. Rice of Virginia, and Rowan of New York—Rev. Drs. Alexander and Miller of Princeton transmitted letters, excusing their absence, and containing suggestions in relation to the future operations of the Board.

The committee to whom was entrusted the appropriation of two hundred dollars for Mr. Torrey of Buenos Ayres, reported that they had, with that sum, purchased the articles which Mr. Torrey had requested, and shipped them to Buenos Ayres.

The Committee appointed at the last meeting, to prepare a plan for the more efficient operations of this Board, reported; and their report being read by paragraphs and amended, was adopted, and is as follows, viz: "The Committee of the Board appointed on the 5th instant, to devise and recommend the measures which it may be proper to adopt, in order to carry into effect the design for which the Board received its appointment, report—That after attentively considering the subject committed to them, they respectfully recommend:—

1. That there be a regular monthly meeting of the Board, until experience shall show that less frequent meetings will be sufficient, and that extra meetings be called whenever two members shall request a meeting, or when in the opinion of the President, an extra meeting may be expedient. That the Secretary send notices of every meeting, regular or extraordinary, to each member of the Board, resident in the city or liberties of Philadelphia, and in its vicinity. By a resolution of the General Assembly, three members having met, after notice given to all, shall be a quorum to transact business. The Committee do not think it necessary to specify the rules to be observed in conducting business in meetings of the Board—they will of course be such as are usually observed in deliberative bodies.

2. That the officers of the Board be, a President, a Recording Secretary, and a Corresponding Secretary, who shall also be the general agent.

3. That an Executive Committee of the Board be appointed at the present meeting.

4. That the Executive Committee consist of seven members of the Board, to be elected annually.

5. That the Executive Committee meet weekly, and oftener if found necessary, either on their own adjournments, or on the call of their chairman. That no notices be sent of the regular weekly meetings, but that notice be given of all extra meetings, and that three members of the committee, when met at the time and place appointed, be a quorum.

6. That it be the duty of the Executive Committee to obey any instructions given to them, and to carry into effect any measures resolved on, by the Board.—But that with these limitations the powers of this Committee to manage all the Missionary operations of the Board, be the same as those of the Board when in session. That the Committee appoint their own officers, keep minutes of all their proceedings, and lay the same before the Board at every meeting. That it be the privilege of the Committee to ask and receive the opinion and advice of the Board, on any important measure which they may contemplate.

7. That every member of the Board be considered pledged to promote the Missionary operations conducted by this Board, not only by a careful attendance on the meetings and business of the Board, but by his personal influence in private and publick.

The Rev. Dr. Rowan, and Messrs. Allen and Blight, were appointed a Committee to nominate the members of the Executive Committee, and a suitable person for Corresponding Secretary and general agent.

The above Committee having retired for a few minutes, presented the following nomination, which, being approved by the Board, the following persons were duly elected, viz:

Executive Committee.—Rev. Ashbel Green, D. D.; Rev. Ezra Stiles Ely, D.D.; Rev. Archibald Alexander, D. D.; Mr. Solomon Allen; Mr. George W. Blight; Mr. James Moore; Mr. Robert Ralston.

Corresponding Secretary and General Agent.—Rev. Ezra Stiles Ely, D. D.

Resolved, That the Executive Committee be instructed to enter into a friendly correspondence with the "American Board of Commissioners for Foreign Missions," and with the "American Home Missionary Society."

The third meeting of the Board of Mis-

sions was on the 10th of July. At this meeting the Minutes of the Executive Committee were read throughout, and their proceedings considered and approved—No other business was done.

The fourth meeting of the Board was on the 21st of August. The Minutes of the Executive Committee, up to this date, were read and approved. Letters in reply to communications sent by the Executive Committee were received from Jeremiah Evarts, Esq., corresponding secretary of "The American Board of Commissioners for Foreign Missions," and from Rev. Absalom Peters, corresponding secretary of "The American Home Missionary Society," which were referred to the Executive Committee.

A communication was received and read from the Board of Managers of the Missionary Society of the Reformed Dutch Church—as follows, viz.:

"At a meeting of the Board of Managers of the Missionary Society of the Reformed Dutch Church, convened according to notice in extra session, July 31, 1828.

The Committee appointed to correspond with the Committee of Missions of the General Assembly of the Presbyterian Church, beg leave to present the following resolutions as their report:—

1. Resolved, that this Board will co-operate with the Board of Missions of the General Assembly in the work of foreign missions to *Papal*, heathen, and other dominions; and will support no missionaries who shall not, *ex animo*, declare their assent to the *Westminster Confession of Faith*, as adopted by the Presbyterian Church in the United States of America, or the *articles of Faith* agreed upon by the Synod of Dort.

2. Resolved, that missionaries, when proposed by either Board, shall be considered equally eligible to appointment for foreign missions, if not excepted to by one of the contracting parties.

3. Resolved, that each Board shall have equal right to project and propose missions, and the foreign missionary funds of both Boards shall be jointly and severally pledged for the support of such missions and missionaries as shall be mutually agreed upon.

4. Resolved, that each Board shall retain its right to establish and support separate missions, for which its own funds alone shall be applicable and responsible. Nevertheless, it shall be deemed unfriendly for either Board hereafter to establish any foreign mission, without consulting the other.

(Signed) W. C. Brownlee, *Chairman.*

Which said report was adopted.

Extract from the minutes.

J. A. Van Hook, *Clerk.*"

The foregoing overture being duly considered, it was resolved that the Rec. Sec. of this Board transmit to the Chairman of the Dutch Reformed Missionary Society, a copy of the following answer, viz.—

"The Board of Missions of the General Assembly having heard the propositions from the Board of Managers of the Missionary Society of the Reformed Dutch Church in New York, for a union of the two bodies in missionary operations, and maturely deliberated on the same, came to the following resolutions, viz.

1. Resolved, that this Board desire to cherish toward their brethren of the Reformed Dutch Church, and toward the Managers of their Missionary Society, the most cordial and fraternal Christian feelings and confidence.

2. That being no more than the agents of the General Assembly of the Presbyterian Church, and not invested with powers to form any such union of operations in missionary concerns as is contemplated in the propositions submitted by the Board of Managers of the Missionary Society of the Reformed Dutch Church, this Board consider themselves incompetent to form the union to which they are invited.

3. That it is competent to this Board to give or to receive aid in missionary operations, when a particular mission is instituted and organized, which receives the mutual approbation of this Board, and of any other with which it may be proposed that a co-operation should take place: and therefore,

4. That if this Board shall institute at any future time a foreign mission of which their brethren of the Reformed Dutch Church, or the Managers of their Missionary Society, shall entirely approve, this Board will cheerfully receive from them propositions for co-operation, and treat such propositions in the most respectful manner; and that in like manner if the Reformed Dutch Church shall institute a foreign mission entirely approved by this Board, and aid can be conveniently extended to the same, this Board will be ready to tender and furnish it, if it shall be acceptable."

The fifth meeting of the Board of Missions was on the 26th of September. At this meeting no business of importance was transacted, except hearing and approving the Minutes of the Executive Committee.

If our space would permit, we should now proceed to give, in the same manner, a general view of the proceedings of the Executive Committee, and the reports, at length, of the corresponding secretary and general agent—These shall appear in our next number. In the mean time, it may

be gratifying to our readers to know, that the Board has already commissioned forty missionaries, and three agents, beside the general agent and corresponding secretary; that twenty-three churches have agreed to take up the 50 cent contribution; and that a large part of the last class of pupils graduated at the Theological Seminary at Princeton, have taken missionary appointments from the Board.

THEOLOGICAL SEMINARY AT PRINCETON.

The semi-annual examination of this Seminary, commenced on Thursday the 18th of September, in the presence of the Committee of the Board of Directors appointed for the purpose; and continued till the following Monday at one o'clock—the Sabbath excepted. The several classes were strictly examined on the prescribed course of studies, and gave good evidence of their own diligence, and of the able instruction which they had received from their professors—On Monday, at half after 4 o'clock, the whole of the students were assembled in the oratory, in the presence of the Board of Directors, and of a number of respectable strangers and inhabitants of the village; when the chairman of the Examining Committee, the Rev. Dr. Green, agreeably to a standing order, made an address to the pupils, and in the name and on behalf of the Directors delivered certificates of their having satisfactorily completed the whole course of study prescribed in the plan of the Seminary, to fifteen students, viz.: William P. Alrick, Isaac N. Conder, John F. Cowan, William Cox, John K. Cunningham, Chauncey E. Goodrich, James Hawthorn, John D. Hughes, William B. M'Ilvain, James D. Pickards, David R. Preston, George Printz, David R. Riddle, Moses Williamson (a man of colour), and Theodore R. Wright. The exercises were then closed with prayer, singing and the apostolical benediction. The whole service was solemn, and deeply interesting. In the evening, the semi-annual sermon before the Board of Directors, the pupils of the Seminary, and a large audience, was delivered in the church in Princeton, by the Rev. Dr. M'Auley of New York—after which a collection was taken up for the use of the Seminary.

On one of the evenings during the examination, "The Society of Inquiry on the subject of Christian Missions," held their annual meeting in the oratory, when two impressive addresses were delivered, the one by Mr. William Harvey, and the other by C. E. Goodrich—the former a member of the second class in the Seminary, the latter one of the fifteen who have completed their course.

A few days before the examination, Professor Hodge, after an absence of two years in Europe, for his improvement in the branches of study belonging to his department of instruction in the Seminary, returned in safety, and with an improved state of health, to his family and charge—This occurrence added sensibly to the gratification of the friends of the Seminary, at this anniversary.

It ought to be mentioned, that three pupils of the Seminary, viz. Messrs. Aaron W. Long, John Montgomery and Samuel B. Smith, passed an examination, satisfactory to the Professors and the Examining Committee, on the whole course of study in the Seminary; but having been absent on account of ill health and other causes, for a considerable part of the prescribed period of three years, they could not receive the honorary certificates of the Institution.

BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

This Board convened, agreeably to adjournment, in Philadelphia, on Wednesday the 1st of October. Twenty-three members were present; besides several denominated honorary, who have the privilege of deliberating but not of voting. The meeting was opened at 10 o'clock A. M. with prayer, by the Rev. Dr. Green of Philadelphia, in the lecture room of the First Presbyterian Church. On the evening of this day, the Rev. Dr. Rice of Virginia delivered, in the Second Presbyterian Church, the annual missionary sermon, before the Board, and a large, attentive and solemn audience—After which, a collection was taken up to aid the funds of the Board—Dr. Rice's eloquent sermon will appear in the National Preacher. As the corresponding secretary of this Board has informed the editor that the Minutes of this meeting will appear in the Missionary Herald, we shall wait for their publication in that periodical, before we attempt to give any detail—The publick exercises were in a high degree interesting, and we hope edifying. Agreeably to a standing rule of this Board, that the sacrament of the Lord's Supper be administered during each of its annual meetings, arrangements were made for that solemnity; and the members of the Synod of Philadelphia, then in session, received a fraternal invitation, which they readily and cordially accepted, to join with their brethren in the contemplated celebration—This took place, on the afternoon of Friday, in the First Presbyterian Church of the city; when the members of the Board, the members of the Synod, and a considerable number of communicants, male and female, from several Presbyterian churches, united in the so-

lemnly delightful service of commemorating the dying love of their dear and common Lord; and fellowship with their Redeemer and with each other warmed the hearts, we doubt not, of many who participated in this holy ordinance. At 7 o'clock in the evening of the same day, a series of publick exercises was commenced in the same church, in the presence of a large, attentive, and deeply interested audience. The Rev. Dr. Porter of the state of New York began with a prayer, and giving out a psalm. The corresponding secretary of the Board, Jeremiah Evarts, Esq. of Boston, then read a number of very interesting extracts from the annual report. Then followed addresses, in no ordinary degree eloquent and impressive, from the Rev. Dr. Alexander of the Princeton Theological Seminary, the Rev. Mr. Brewer, a missionary lately from Constantinople and Greece, and the Rev. Dr. Beecher of Boston. The closing prayer was offered by the Rev. Dr. Green.

A collection was taken up in aid of the funds of the Board; and after the service, a subscription was opened for the same purpose, the amount of which was about two thousand dollars.—Three individuals subscribed each five hundred dollars.

The members of the Board then returned to the lecture room of the church, where, after reading the minutes, the annual meeting was closed with prayer, by the Rev. Dr. Miller of the Princeton Seminary.

THE SYNOD OF PHILADELPHIA.

The Synod held its annual meeting this year in Philadelphia, and at an earlier period than usual, with a view to witness the proceedings of the A. B. C. F. M. In the absence of the Moderator of last year, the Synod was opened with a sermon by the Rev. David M'Conaughy, from Gen. i. 3. "And God said, let there be light, and there was light." The number of members that attended was sixty-five. The Rev. T. J. Briggs was chosen Moderator, and the Rev. George Duffield and Rev. Robert Steel, were appointed Clerks. Very little more than the ordinary routine of business came before the Synod. There was not a single case to refer to the Judicial Committee. A communication was held between the Synod and the A. B. C. F. M., and an arrangement was made for the accommodation of those bodies severally, in regard to the publick exercises which were to take place during their sessions, so that the members of each might attend on the exercises of the other. Agreeably to this arrangement, on the evening of Thursday, the Missionary Sermon of the Synod was delivered to a respectable and interested audience, in the Third Presbyterian Church, by the Rev. George Duffield, of Carlisle; after which a collection was taken up, in aid of the funds of the General Assembly's Board of Missions. The whole of the minutes of the Synod were directed to be published in *The Philadelphian*, and a copy to be sent to each member. No narrative was prepared of the state of religion in the bounds of the Synod. The only minutes of much general interest were the following:

The subject of co-operation with the Bible Society of Philadelphia, in supplying the whole population of Pennsylvania with the Scriptures, was taken up, and inquiry made as to what had been done in compliance with the recommendation of the Synod last year on this subject. Whereupon, resolved, that while the Synod approve the zeal and support which have been called forth in many parts of our bounds in this matter, yet as it appears the good work is far from being executed, and a great deficiency of funds for its accomplishment exists, Synod press upon all the people under their care in the state of Pennsylvania, to give the subject all the attention which its vast importance calls for, and they warmly enjoin it upon each individual belonging to their communion to be stirred up to execute the part which duty calls upon him to take in this good work. Resolved, that each minister belonging to the Synod in the state of Pennsylvania be, and he is hereby requested, to read the above minutes in his congregation; remind them of the collection recommended by Synod to have been taken up for the last year, and of the one for this year, and to accompany the reading with such explanations and exhortations as may seem necessary to press the subject more forcibly on the minds of his people.

Resolved, that the Synod have heard with pleasure of the formation of a Branch Association in this city, for the promotion of the observance of the Sabbath, and of efforts that are making by the national society for the more extensive sanctification of that holy day.

The Synod have learned with pleasure that the Pennsylvania Branch of the American Tract Society have adopted the following important resolution, viz.

"With reliance on Divine aid, we will have formed in every inhabited township, and in every congregation that will grant permission, in the states of Pennsylvania and Delaware, a Tract Society previous to the 1st of January, 1830." And the Synod cannot but express their desire, that all the Churches under their care should zealously co-operate with said Branch, in the execution of their benevolent purpose."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sum for their Theological Seminary at Princeton, N. J. during the month of September last, viz.

Of Rev. Joshua T. Russell, his collections in the city of New York, for the Professorship to be endowed by the Synods of New York and New Jersey, to be credited to the Synod of New York - - -			$1060 00
He has also received for the Board of Missions, viz.			
Of Rev. Dr. E. S. Ely, General Agent of the Board, his own subscription			$100 00
and his collections - - - - - - - -			202 28
Of do. additional collections, viz.			
The donation of Samuel Bayard, Esq., of Princeton, N. J.	$30 00		
From Shippensburg Congregation, Pa. under the pastoral care of Rev. Henry R. Wilson - - - - -	10 00		
From Captain James Robinson - - - -	1 00		
And from Mrs. Ann Ray - - - - -	50	41	50
	Amount	$343	78

View of Publick Affairs.

We have chosen for the present month to give a large portion of our space to Religious Intelligence, and to reserve but a small part for a review of the general state of the world—We have done this, not only because we wished to enlarge our religious communications, but because no secular news of great importance has reached us in the past month. The world indeed is almost agonized with interest and expectation, while it waits for something decisive in the tremendous conflict which is pending between the Russian and Turkish empires. But nothing which can be considered as at all decisive, or even indicative of what the event will be, has yet occurred. In the year 1810, the Russians had advanced triumphantly into Turkey, as far as they had reached in the present campaign, at the last accounts—and more than a month earlier than in the present season. Yet they were repulsed, and had to retrace their steps. It was the same Shumla (a town and fortress the name of which is spelled and written in ever so many different ways) that now stops their progress, which then arrested it effectually. It seems to be agreed on all hands, that before this place, as well as at Varna, the Russians have met with some reverses. The accounts differ widely, but we believe there is no doubt that the Russians have lost a great number of men, and yet that the loss makes but little impression on their immense numbers. The main conflict is yet to be heard of—it has probably taken place ere this—and a horrible carnage and waste of human life must be the issue—to which side soever He who rules in the armies both of heaven and earth may award the victory. If the Russians gain it, there is little doubt that Constantinople will be in their power: if they lose it, they must retreat. We had supposed that the decisive battle would be fought in the neighbourhood of Adrianople, and some of the last accounts state, that the Russian armies were marching toward Constantinople, along the coast of the Black sea, and beyond Shumla and Varna. But if these places have been reinforced to the amount of 120,000 men, or any thing like that number, as is affirmed to be the fact, the Russians cannot leave them in their rear unsubdued.

The last intelligence from both Britain and France is to the first week in September. The British parliament was prorogued on the 28th of August to the 30th of October, when it is expected to be again prorogued to some day between the 18th and 26th of November, then to assemble for the despatch of business—The French expedition to Greece, consisting of about 15,000 men, has sailed from Toulon. We have seen the proclamation of the commander of the expedition, General Maison, issued at Toulon on the 15th of August, when the expedition left that place. "Your king (said he) charges you with a great and noble mission, and you are called on to put an end to the oppression of a celebrated people." It appears doubtful whether Ibrahim Pacha will endeavour to retain what he holds in Greece, or leave the country—In Portugal Don Miguel is triumphant, and he and his party order every thing as they please. The Constitutionalists are rigorously persecuted and punished, and as many of them as can get away are leaving the country—In Spain, the last accounts state that new disturbances and new embarrassments have arisen.

The South American republicks remain much as they were. It is said that the unhappy controversy is renewed in Central America, between the two great parties which have so long and so unhappily agitated that republick. We are however glad to see it stated that war is not likely to take place between Colombia and Peru—Every thing seems to be at the disposal of Bolivar—The last advices from Buenos Ayres represent that state as now aided efficiently by the adjoining provinces, and about to prosecute the war with Brazil, both by land and sea, with more vigour than heretofore.